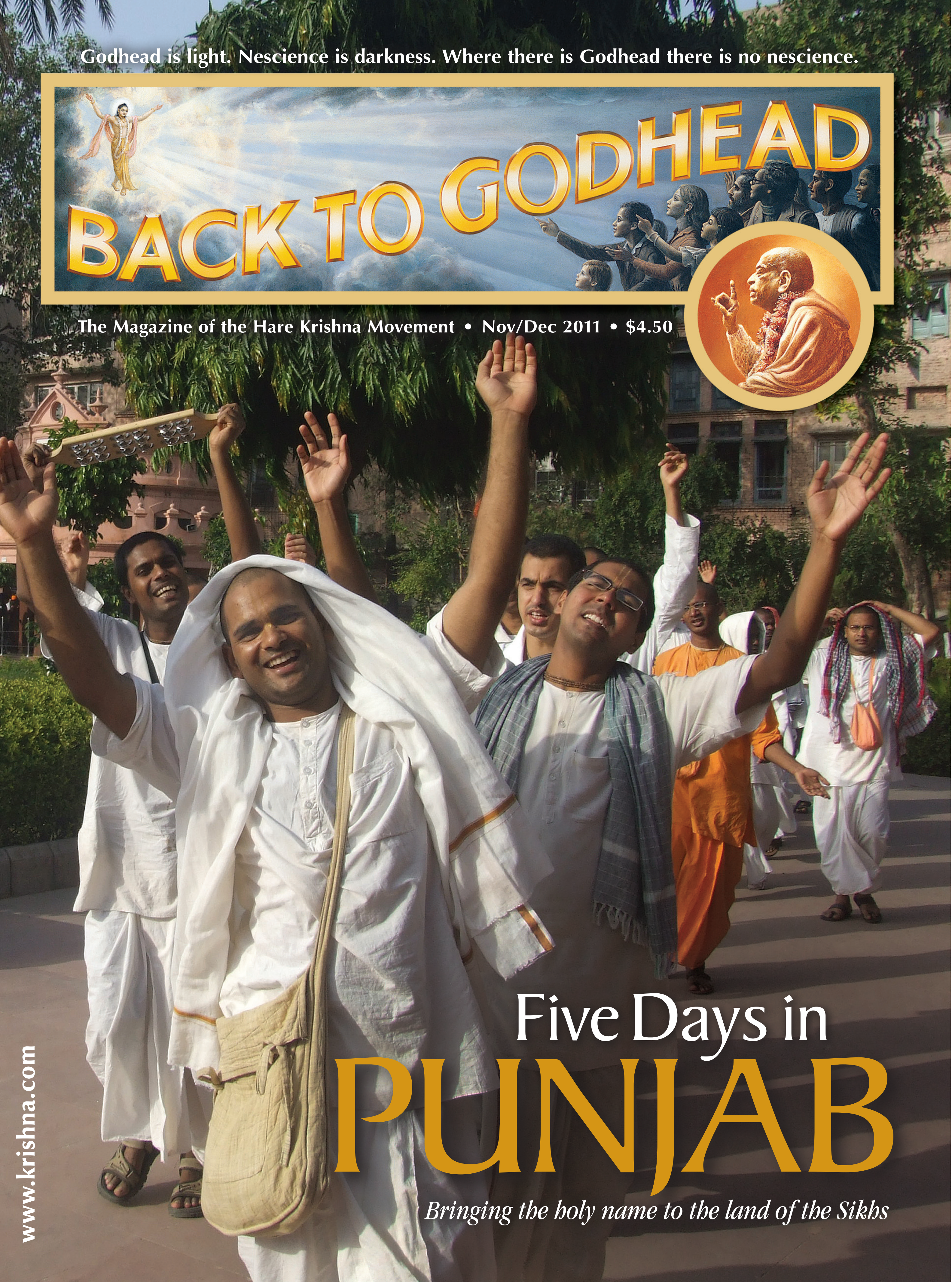
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • Nov/Dec 2011 • $4.50



Five Days in PUNJAB

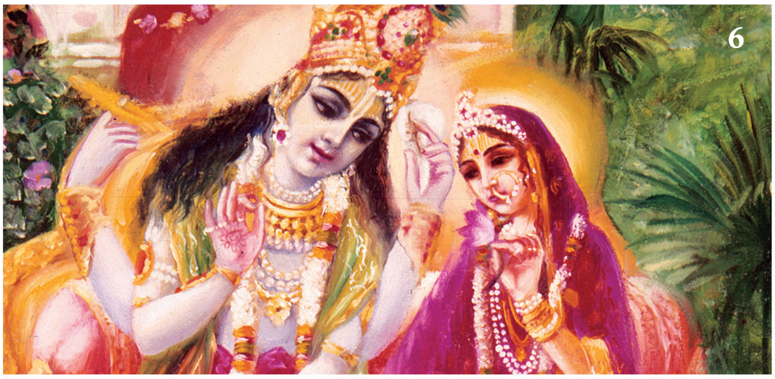
Bringing the holy name to the land of the Sikhs

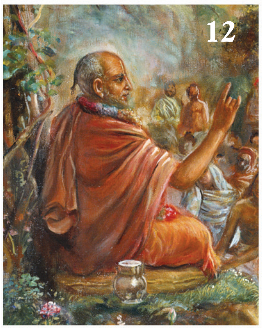
www.krishna.com

Assisting you in your quest for the Absolute Truth

BACK to GODH

Founded 1944 • Vol. 45, No. 6 • November / December 2011





FEATURES

Founder's Lecture

6 **Only the Pious Turn to Kṛṣṇa**
Śrīla Prabhupāda explains that pious life means decreasing unnecessary bodily demands.

12 **Six Essential Questions**
Questions that form part of a Jewish ritual inspire thoughts about the six questions that begin the *Śrīmad-Bhāgavatam*.

How I Came to Kṛṣṇa Consciousness

17 **Led by the Hand**
A college assignment helps draw a student back to her devotional roots.

23 **"Surrender Unto Me"— Kṛṣṇa's Loving Invitation**
When Kṛṣṇa asks us to surrender to Him, He's not twisting our arm; He's offering shelter.

Book Excerpt

34 **Resolved to Live the Life of the Soul**
Pushed by the endless stress of city life and pulled by a spiritual call, a family moves to the wilderness.

40 **Spiritual Sportsmanship**
Life, like sports, can be approached in different ways, with vastly different results.

44 **Five Days in Punjab**
A group from ISKCON Chowpatty takes Lord Caitanya's movement to the land of the Sikhs.

DEPARTMENTS

Letters 4
Glossary 11

EAD

In Memoriam 16

Hare Kṛṣṇa Mahā-Mantra 21

Book Section: Śrīmad-Bhāgavatam 27
Svāyambhuva Manu Intercedes

Śrīla Prabhupāda Speaks Out 31
The Difference Between Bhakti and Karma

Calendar 33

e-Krishna 39

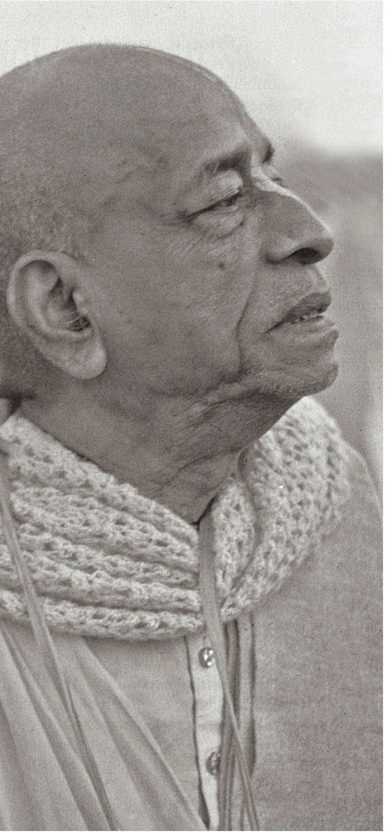
Centers Around the World 56

BTG Index, 2011 59

From the Editor 62
Practice for Amazing Results

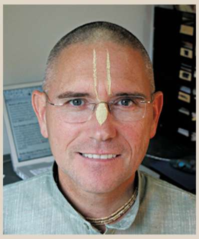
Vedic Thoughts 67

COVER Devotees from the Hare Kṛṣṇa temple in the Chowpatty section of Mumbai chant the Hare Kṛṣṇa *mahā-mantra* in Amritsar, Punjab, home of the famous Golden Temple of the Sikhs. (Photo by Vaṁśī Vihārī Dāsa.)



"A karmī works for his own sense gratification, and a bhakta works for Kṛṣṇa's sense gratification. That is the difference between a nondevotee and a devotee. Sense gratification is there in either case, but when you work for your personal sense gratification it is karma, and when you work for Kṛṣṇa's sense gratification it is bhakti. Bhakti and karma look similar, but the quality is different."—p. 32

WELCOME



In the lecture opening this issue, Śrīla Prabhupāda begins by discussing the dangers of sinful life and then goes on to speak about pious persons. He quotes Lord Kṛṣṇa, who says in the *Bhagavad-gītā* (7.16) that among the poor, the distressed, the inquisitive, and the learned, only the pious turn to Him to fulfill their particular need.

A principle of the philosophy of Kṛṣṇa consciousness is that pious persons in any religious traditions can gain immensely from what it has to offer. That's why Kṛṣṇa's devotees, understanding that human life is meant for spiritual progress, try to carry everywhere the message of Caitanya Mahāprabhu, Kṛṣṇa's avatar for this age. In doing so, they naturally interact with members of various religions.

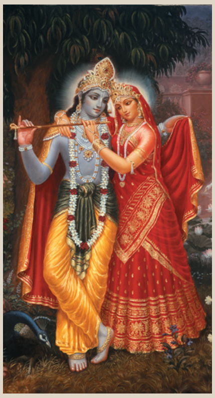
The cover story in this issue is about taking Kṛṣṇa consciousness to Punjab, a predominantly Sikh state of India. The Kṛṣṇa devotees found a warm welcome and much enthusiasm for chanting the holy names of God, the essence of Lord Caitanya's movement.

In New York, Satyarāja Dāsa often finds opportunities to discuss Kṛṣṇa consciousness with his Jewish family, and in this issue we hear about one such exchange in his article "Six Essential Questions."

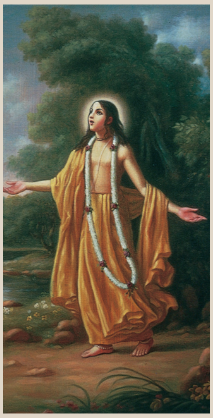
Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda** (1896–1977)

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Caitanya Caraṇa Dāsa, Drutakarmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Keśīhanta Dāsa, Kṛṣṇa-kṛpā Dāsa, Mahāmāya Devī Dāsī • **ARCHIVES** Ekanātha Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Śālagrāma Śilā Devī Dāsī, Taralakṣī Devī Dāsī • **CIRCULATION** Rupa Manjari Mink • **ACCOUNTS** Puṇya Kīrti Dāsa • **WEBSITE** Jivana Wilhoit, Manu Kaseder, Prāṇadā Devī Dāsī, Uddhava Marcotte

INDIA: **PUBLISHER** Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa, Sundara Rūpa Dāsa • **GENERAL MANAGER & CIRCULATION** Pāṇḍurāṅga Dāsa • **ACCOUNTS** Sahadeva Dāsa • **SUBSCRIBER SERVICES** Mañjarī Devī Dāsī

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone: (386) 462-7794. Email: editors@krishna.com. Or BTG, 3rd Floor, 302, Amrut Industrial Estate, Western Express Highway, Mira Rd. (E), Mumbai 401104, India. Phone: (022) 32556701. Email: btgindia@pamho.net

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription (US and Canada) send $19.95 to BTG, P. O. Box 430, Alachua, FL 32616, USA. Or call toll-free: 1-800-800-3284. For subscriptions outside the US and Canada add $10. Payment in US funds (payable on a US bank) must accompany your order. In the UK send £18.99 to BTG UK Ltd., Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts. WD2 8EZ. In South Africa send R240 to Back to Godhead, P. O. Box 56003, Chatsworth 4030.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 430, Alachua, FL 32616, USA. Or call 1-800-800-3284. Or email btgsubs@krishna.com. We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your label.

PREPRESS & PRINTING Interprint, Clearwater, Florida, USA

© 2011 The Bhaktivedanta Book Trust International. All rights reserved. (Trustee for The Bhaktivedanta Book Trust: Svavāsa Dāsa.) *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for $19.95 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, Florida, and additional mailing offices.

CANADA POST AGREEMENT #: 40612608
POSTMASTER: Send address changes to Back to Godhead, P. O. Box 430, Alachua, FL 32616.
Canada Returns to be sent to Pitney Bowes, P. O. Box 25542, London, ON N6C 6B2

Letters

Cooperation Better Than Competition

In response to the editorial about transcendental competition in July/August issue, while competition can give excellence, creativity, and efficiency, according to the Vedic conclusion competition for material progress is an illusion.

Śrīmad-Bhāgavatam states that life is governed by karma, *kāla,* and *guṇa* (karma, time, and the modes of material nature).

Manu-nīti says *bhāgyaṁ phalanti sarvatra na ca vidyā na ca pauruṣam:* "Whatever is predestined by *vidhāta,* the fortune maker, will surely happen. One's so-called good education, skill, and enthusiasm will not bring success.

Śrīla Prabhupāda wrote to one of his disciples (May 9, 1972): "Too much competition between centers is not good; the emphasis should be on cooperation, not competition."

Viṣṇupriyā Dāsa
Vancouver, Canada

At the Hare Krishna Tree

Thank you, Yugāvatāra Prabhu, for writing the beautiful article "Just to Embrace a Tree," about the Hare Krishna Tree in Tompkins Square Park. The article produced equally beautiful feedback.

The article reminded me of a special day I spent with that tree. Last year, a devotee friend urged me to visit the tree just hours before my flight to London. I brought my harmonium and sat on a bench near the tree, chanting Hare Kṛṣṇa.

After listening for twenty minutes, a man in his fifties who was sitting at another bench nearby reading a book came up to me and said, "Thank you for cleaning the air by your singing."

I was amazed. Every Hare Kṛṣṇa devotee knows of the cleansing power of the holy name, which Lord Caitanya describes as *ceto darpaṇa mārjanam,* "cleansing the mirror of the mind," but here was an ordinary New Yorker having and sharing a realization of it.

Later, as I continued chanting, a young girl rode her bicycle several times clockwise around the tree, just like a pilgrim circumambulating it. Some kids led by a couple of day-care moms on a field trip through the park paused and collected some dirt from the base of the tree, like people do at sacred places.

As I chanted, I felt I was in a place identical to Mayapur, from which the holy name was destined to spread all over the world. I thought of Śrīla Prabhupāda chanting there, of his incredible vision of the holy name spreading all over the world, and of how it was coming to pass. I felt happy to play a small role in spreading Hare Kṛṣṇa. I vowed to visit the Hare Krishna Tree whenever I visit New York, as it is a special, transcendental place.

Kṛṣṇa-kṛpā Dāsa
Via the Internet

How to Pray to Kṛṣṇa

It has been awhile since I've been involved in Kṛṣṇa consciousness (I currently go to a Christian church), but I still do chant and am trying to get my diet to Kṛṣṇa consciousness standards. One question I have: Do Kṛṣṇa devotees pray to Lord Kṛṣṇa? And if so, what kind of format do they use? Christians always use a personal prayer to Jesus and end with Amen, so I was wondering if one could pray to Lord Kṛṣṇa similarly, and how one would do so—i.e., a format.

Michael Munson
Via the Internet

Our reply: You can pray to Kṛṣṇa as a person, and you can do so in the format you are accustomed to. We do not generally use the term Amen, but we certainly speak to Lord Kṛṣṇa in a personal way. Generally we first express our own fallen nature and beg for the mercy of the Lord. A devotee tries to offer service, rather than asking for material things, so the general prayer is "Please engage me in Your Loving service."

But even if you desire something material, it is better to ask Kṛṣṇa for it than to ask someone else or think you can go it alone. Lord Kṛṣṇa is the Supreme Person, and He is seated in everyone's heart, so He can understand our deepest desires. Speak to Him from your heart, and He will respond.

Śiva in Caitanya's Pastimes

I have heard that during the descent of Caitanya Mahāprabhu, all the saints and demigods are present with Him, as in Rāma avatar, when Lord Śiva came as Hanumān. During the avatar of Caitanya Mahāprabhu, who came as an avatar of Śiva?

Ankur Wahi
Via the Internet

Our reply: Śrīla Advaita Ācārya is Lord Śiva in the pastimes of Lord Caitanya. He is one of the Pañca-tattva (Caitanya and His four main associates) and is responsible for calling the Lord to appear on earth. Advaita Ācārya was so disturbed by the atheistic attitude of the people that he prayed and offered *pūjās* to evoke the Lord's appearance.

He told the Lord, "If You do not come and change their consciousness, then I will destroy them all."

Hearing this, Lord Caitanya appeared, bringing the holy name as the easiest means to change the materialistic consciousness of the people in Kali-yuga. Śrīla Advaita Ācārya was one of Śrī Kṛṣṇa Caitanya's most intimate and dear devotees and associates.

Seeing Kṛṣṇa

Is it possible to see Kṛṣṇa by doing meditation? Is there another way? How should Kṛṣṇa be visualized? What does He look like?

Amol Pawar
Via the Internet

Our reply: Kṛṣṇa can be seen in different ways according to our level of realization and surrender. In the *Bhagavad-gītā* (4.11) He says, "As all surrender unto me, I reward them accordingly."

Seeing Kṛṣṇa is not really a matter of knowing what He looks like—you can find many pictures of Him on the Internet. Rather, it is a matter of being able to see into the spiritual dimension. This requires eyes anointed with the salve of love of God.

Also, Kṛṣṇa reserves the right to show Himself to those who have the necessary qualification. You can see Him in meditation, but you will have to control your mind and senses and focus on serving Him with love. When He feels you are qualified, He will reveal Himself to you.

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, Florida 32616, USA. Email: editors@krishna.com.

Krishna.com

e-courses, audio, video, pictures, cooking club, webcams, community, user gallery, store, e-book club, how-to . . .

contact@krishna.com

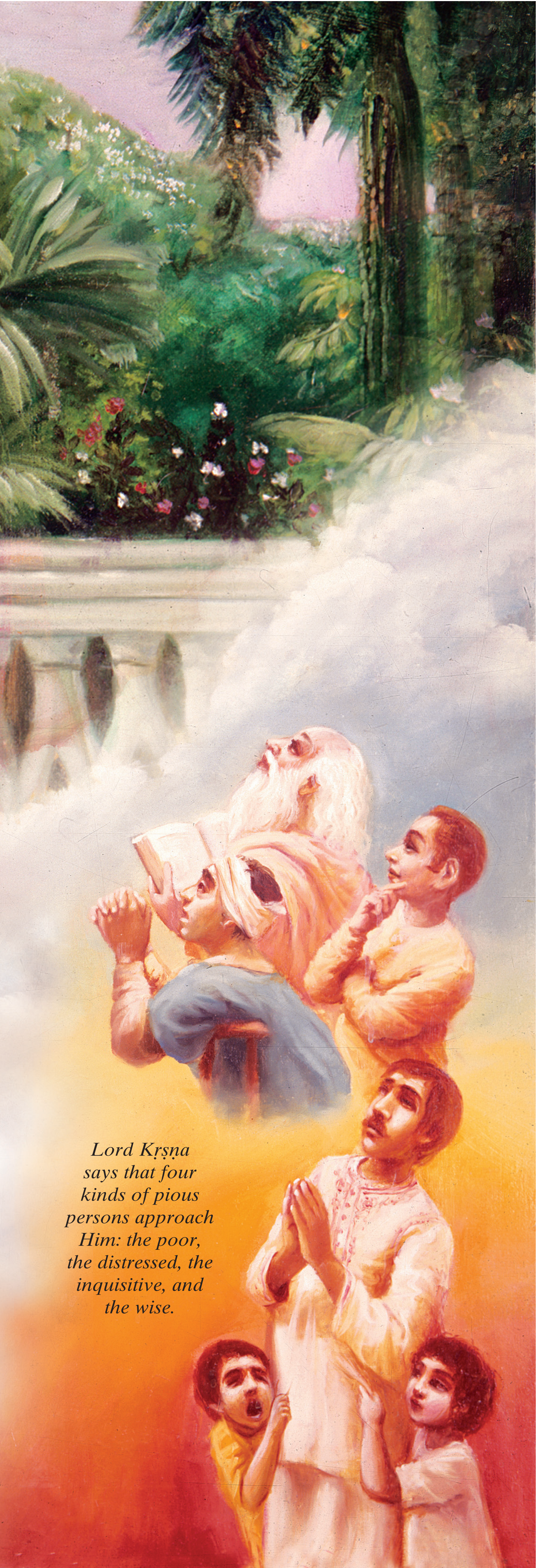
We are here to serve you.
Let us know what else you'd like to see.

FOUNDER'S LECTURE

Bombay, India—April 7, 1971

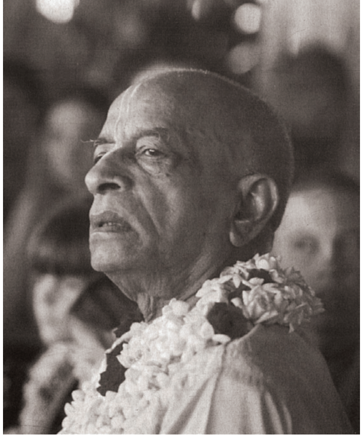
Only the Pious TURN TO KṚṢṆA

Seeking shelter from the distresses of material existence, the pious worship Kṛṣṇa, while the sinful look elsewhere.



Lord Kṛṣṇa says that four kinds of pious persons approach Him: the poor, the distressed, the inquisitive, and the wise.

Painting by Bharadvāja Dāsa



by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society
for Krishna Consciousness

---

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." —*Bhagavad-gītā* 7.15

A MISCREANT, SINFUL LIFE cannot help us in making progress. We have to refrain from sinful activities. According to *śāstra,* or the Vedic scriptures, the pillars of sinful life are four.

sūta uvāca
abhyarthitas tadā tasmai
sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā
yatrādharmaś catur-vidhaḥ

"Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution, and animal slaughter were performed." (*Śrīmad-Bhāgavatam* 1.17.38) These four kinds of sinful activity are considered the pillars of sinful life.

One of them is illicit sex. Everywhere in human society there is a system, a civilized method, for sex life: married life. Married life is like a license for sex life. In the *Śrīmad-Bhāgavatam* (11.5.11) it is said, *loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā:* "In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities." For conditioned souls, eating, sleeping, mating, and defending are the necessities of the body. In the spiritual world these four things are conspicuous by their absence. There is no necessity of eating there, no sleeping, no mating, no defense. That is spiritual life.

In order to advance in spiritual life we have to voluntarily decrease these demands of the body. That is called *tapasya.* In our country especially, many great saintly persons, sages, even kings would voluntarily give up these demands of the body. Artificially increasing these demands of the body will not help us in spiritual life. For a man, *strī-saṅga,* or association with a woman, is a demand of the body. *Āmiṣa,* from the verse I just quoted, means nonvegetarian foods. Flesh, fish, eggs—these are called *āmiṣa.* And *madya* means wine, liquor.

Pious life means gradually decreasing the unnecessary bodily demands. That is the sum and substance of pious life.

All conditioned souls have a natural inclination for sex life, intoxication, and eating meat. Even ants have all these inclinations. Expert psychologists and medical men have found that even the ant has the same propensities.

There are *tāmasika-purāṇas,* or *Purāṇas* for persons in the mode of ignorance, where it is recommended that if you want to eat flesh, then you can sacrifice a goat before Goddess Kālī and you can eat that. Lord Buddha's mission was to stop animal killing. *Ahiṁsā paramo dharmaḥ:* "Nonviolence is the highest religious principle." Being compassionate with the poor animals, Lord Buddha appeared. There is a description of Lord Buddha's activities by a Vaiṣṇava poet, Jayadeva Gosvāmī. Praying to Lord Buddha, he says:

nindasi yajña-vidher ahaha
śruti-jātaṁ
sadaya-hṛdaya darśita-paśu-ghātam
keśava dhṛta-buddha-śarīra
jaya jagadīśa hare

"O my Lord, O Personality of Godhead, all glories unto You! You compassionately appeared in the form of Lord Buddha to condemn the animal sacrifices recommended in the Vedic literature."

Lord Buddha appeared to stop animal killing. But because in the *Purāṇas* there are sometimes regulative principles for killing animals, he had to deny the authority of the *Vedas.* Otherwise, those who are after killing animals would find some clue: "Here in the *Vedas* animal-killing is sometimes recommended." But that animal-killing is not an instigation to go on killing animals. You can understand by a nice example. The government may open a liquor shop, but that does not mean the government is encouraging people to drink liquor. The idea is that if the government does not allow some drunkards to drink, they will create havoc. They will distill illicit liquor. To check them, the government opens liquor shops with very, very high prices. If the cost is one rupee, the government excise department charges sixty rupees.

The idea is not to encourage, but to restrict. The idea is prohibition, at least in our country. Similarly, allowances in *śāstras* for sex life or meat-eating or drinking are not meant for instigating—"Go on with this business as much as you can." No. Actually these allowances are meant for restriction.

Therefore, for spiritual advancement in life we need some basic knowledge. We need to know how to lead our life to make advancement in Kṛṣṇa consciousness. Therefore we have these restrictions: no illicit sex life; no eating meat, fish, or eggs; no intoxication, including smoking cigarettes and drinking tea; and no gambling. These prohibitions are necessary.

Four Kinds of Pious Persons

Kṛṣṇa says, *catur-vidhā bhajante māṁ janāḥ sukṛtino 'rjuna:* "Four kinds of pious persons worship Me." (*Bhagavad-gītā* 7.16) *Sukṛti* means those who are living pious life, and these are the basic principles of living a pious life: no illicit sex life, no meat-eating, and so on.

Sex life is required, but in the *śāstra* it is regulated: "You can have sex with your religiously married wife, not otherwise." Actually, married sex life is not required, but it is just a license. Similarly, there is no necessity of drinking wine, but those who are habituated, those who want to drink, for them the government opens, under so many restrictions, a liquor shop.

The Gosvāmīs of Vṛndāvana were ideal saintly persons. About them it is said that they conquered the necessities of the body. Conquering sleep, conquering sex life, and conquering eating—these things are required. Pious life means gradually decreasing the unnecessary bodily demands. That is the sum and substance of the pious life. As Kṛṣṇa says, *catur-vidhā bhajante māṁ . . . sukṛtinaḥ:* "Those who are living pious lives worship Me." And those who are not living pious lives are called *duṣkṛtina,* sinful.

By indulging in sinful life it is not possible to understand Kṛṣṇa. Kṛṣṇa says in the *Bhagavad-gītā* (7.28),

yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante māṁ dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination." *Puṇya-karma,* or pious activities, means not to indulge in illicit sex life, not to indulge in a nonvegetarian diet, not to indulge in gambling, and not to indulge in intoxicants.

The four kinds of persons who

worship Kṛṣṇa are the *ārta,* the *arthārthī,* the *jñānī,* and the *jijñāsuḥ.* I'll explain.

Ārta means distressed. We have so many distresses in this material life, generally categorized as *tri-tāpa,* three kinds of distress—pertaining to the body, pertaining to the mind, and offered by other living entities. We are always in distress; that is a fact. But by the covering influence of *māyā,* illusion, even in a distressed condition we think we are happy.

Arthārthī means one who desires material gain. *Gṛhasthas,* or married persons, are alleged to be the *ārta* and *arthārthī*. And *tyāgīs,* or renunciants, are supposed to be the *jñānī* (one who knows things as they are) and the *jijñāsuḥ* (the inquisitive). The *gṛhasthas* are called *bhogīs,* or sense enjoyers, and the *brahmacārīs* and *sannyāsīs* are *tyāgīs.*

For the *jñānīs,* who are searching after God, there is no question of being put into a distressed condition or in need of money. They are searching after God for God's sake. They want to understand the nature of God. *Athāto brahma jijñāsā:* They are inquiring about Brahman. And the *jijñāsuḥ,* the inquisitive, are also within the category of the *jñānīs.*

The *jñānīs* and the *jijñāsuḥ* are better than the *ārta* and the *arthārthī.* But even the *ārta,* who are distressed, and the *arthārthī,* who need money, approach Kṛṣṇa. Kṛṣṇa says *bhajante mām:* "They worship Me" —not any demigod.

So four kinds of men who are leading pious lives approach Kṛṣṇa, because they have no alternative to approaching God for mitigating their distress. Actually our inventions or distress-mitigating instruments don't work. For example, when a man is diseased, generally the treatment is a physician and good medicine. But *śāstra* says that actually they are not counteracting agents, because it is found that a man suffering from a certain type of disease dies, although attended by a first-class physician and offered first-class medicine. Why? Because there is no sanction by the Supreme Lord.

Unless sanctioned by guru and God, our counteracting methods, even though very efficient, still will not be effective. There are many examples. Some years ago, perhaps you know, someone built a very strong and stout ship named the Titanic. It was guaranteed that it would never sink. Many important men of America sailed on that ship's first voyage, and it sank. In spite of all the scientific protection, in spite of all the good brains behind the manufacture of the Titanic, it sank.

Because their background is *sukṛtina,* pious activities, the *ārta* and *arthārthī* know that without God's help we cannot mitigate any of our distressed or needy conditions. Therefore the *ārta* and *arthārthī* whose background is pious life approach God: "Kṛṣṇa, please help me." But that is not pure devotion.

Pure Devotion

Pure devotion is without any desire for material benefits. The chanting of the Hare Kṛṣṇa mantra should not be done as a mitigating agent for our distressed condition. No pure devotee will desire any material benefit from worshiping Kṛṣṇa or chanting His holy name. To desire material benefits from chanting is one of ten kinds of offense in chanting.

Purity of devotion takes time. But still, in the *śāstra* it is recommended,

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead." (*Śrīmad-Bhāgavatam* 2.3.10) The *sarva-kāma*, who are full of material desires, are like the *ārta,* who are always in a distressed condition. *Mokṣa-kāma* means those who

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **i** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch**, **jh**, and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

desire liberation. They also demand something. And the *siddhi-kāmīs,* who desire material perfections, also demand something. But the pure devotee does not demand anything.

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.” (*Bhakti-rasāmṛta-sindhu* 1.1.11)

This Kṛṣṇa consciousness movement is based purely on the teachings of the *Gītā*. It is not a manufactured thing.

The sample of pure devotion is found amongst the inhabitants of Vṛndāvana. Kṛṣṇa was demonstrating His transcendental pastimes in Vṛndāvana, and the cowherd girls and boys were the best examples of becoming pure devotees.

Kṛṣṇa said, “Four kinds of pious persons worship Me,” and Arjuna said, *paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān:* “You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth.” (*Bhagavad-gītā* 10.12) When Arjuna understood the *Bhagavad-gītā,* he understood Kṛṣṇa also. And he said, “Kṛṣṇa, You are the Supreme Personality of Godhead; You are the supreme shelter; You are *pavitram,* the purest.”

Without being *pavitram*—without being pious and free from the contamination of material activities—nobody can approach Kṛṣṇa. That’s a fact. But Kṛṣṇa is so kind that He orders, “Even if you have some material desire, still you can take shelter of Me. Do not take shelter of anything else. Simply depend on Me.” *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* “You haven’t got to depend on anything else. I will give you protection.” (*Bhagavad-gītā* 18.66)

We have to have faith in the words of Kṛṣṇa and put our complete faith and devotion at His lotus feet. That will make us happy and make us progress in Kṛṣṇa consciousness to achieve the highest goal of life, going back to Godhead, back home.

Founded on the Gītā

This Kṛṣṇa consciousness movement is based purely on the teachings of *Bhagavad-gītā.* It is not a manufactured thing. As you have been hearing for so many days, our basic principle is the *Bhagavad-gītā.* It is not that we have manufactured something, as there are so many manufactured processes. If we actually take Kṛṣṇa consciousness seriously, as assured in the *Bhagavad-gītā* by the Supreme Lord, Kṛṣṇa, we are sure to achieve the result without any doubt. Kṛṣṇa assures, *mā śucaḥ:* “Don’t be doubtful. Simply surrender unto Me. I shall take care of you.”

The whole *Bhagavad-gītā* is taught in that way. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru:* “Always think of Me, become My devotee, worship Me, and offer your homage unto Me.” (18.65). *Mām eva ye prapadyante māyām etāṁ taranti te:* [“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.] But those who have surrendered unto Me can easily cross beyond it.” (7.14) *Ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca:* “I am the only enjoyer and master of all sacrifices.” (9.24) In this way, in *Bhagavad-gītā* we’ll find that Kṛṣṇa is the Supreme Lord. Kṛṣṇa is the Absolute Personality of Godhead, and His instructions are there in the *Bhagavad-gītā.*

As far as possible we have tried to convince you during this eight-day function, and if you cooperate with us, then the result will be very quick. But if you go back home and do nothing after hearing all these instructions of Kṛṣṇa’s, that will not help. Of course, any sane man will think over these points. That is recommended in the *śāstra.* Through good association, by hearing from the devotees, one becomes purified, one becomes thoughtful about Kṛṣṇa. But he who practically applies the instructions of Kṛṣṇa in his life makes progress in spiritual life or towards the ultimate goal of life—to go back home, back to Godhead.

Kṛṣṇa’s planet, Kṛṣṇaloka, exists. From *Bhagavad-gītā* (8.20) you have understood that besides this material nature, there is another nature, which is called *sanātana-dhāma,* the eternal abode. And there are innumerable spiritual planets called Vaikuṇṭhalokas, just as there are innumerable planets within this material world.

These are all facts. If you have faith in the *śāstra,* then you have to take this path of Kṛṣṇa consciousness to transfer yourself to the spiritual world. There is a spiritual world. Because we are spirit souls, without being transferred to the spiritual world we cannot have real happiness or real enjoyment. That is a fact. All this information is there very explicitly. Do not try to understand *Bhagavad-gītā* by bad interpretation or bad commentary. Try to understand *Bhagavad-gītā* as it is, and you will benefit. That is our request.

We are finishing this ceremony today here, but if the opportunity is there, we can continue the study of *Bhagavad-gītā* as it is, and if Kṛṣṇa gives us the opportunity, we shall try to serve you again, more and more.

Thank you very much.

Glossary

SEE OUR ONLINE GLOSSARY OF OVER 1,200 WORDS!
Krishna.com/glossary
WITH AUDIO!

Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Absolute Truth as ultimately impersonal.

Modes of nature—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion.

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śāstra—scriptures, especially the Vedic scriptures of India.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

6 Essential Questions

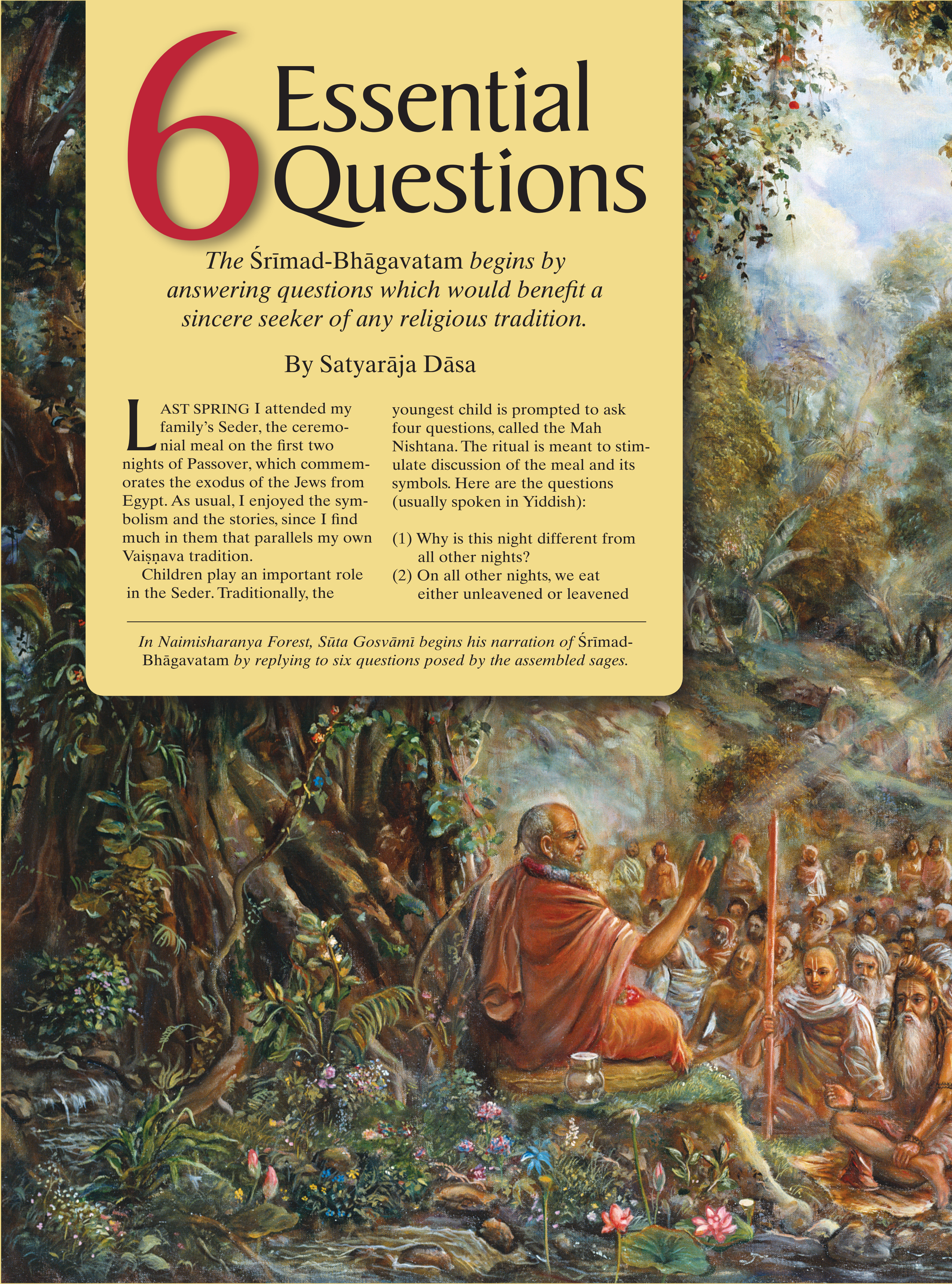
The Śrīmad-Bhāgavatam *begins by answering questions which would benefit a sincere seeker of any religious tradition.*

By Satyarāja Dāsa

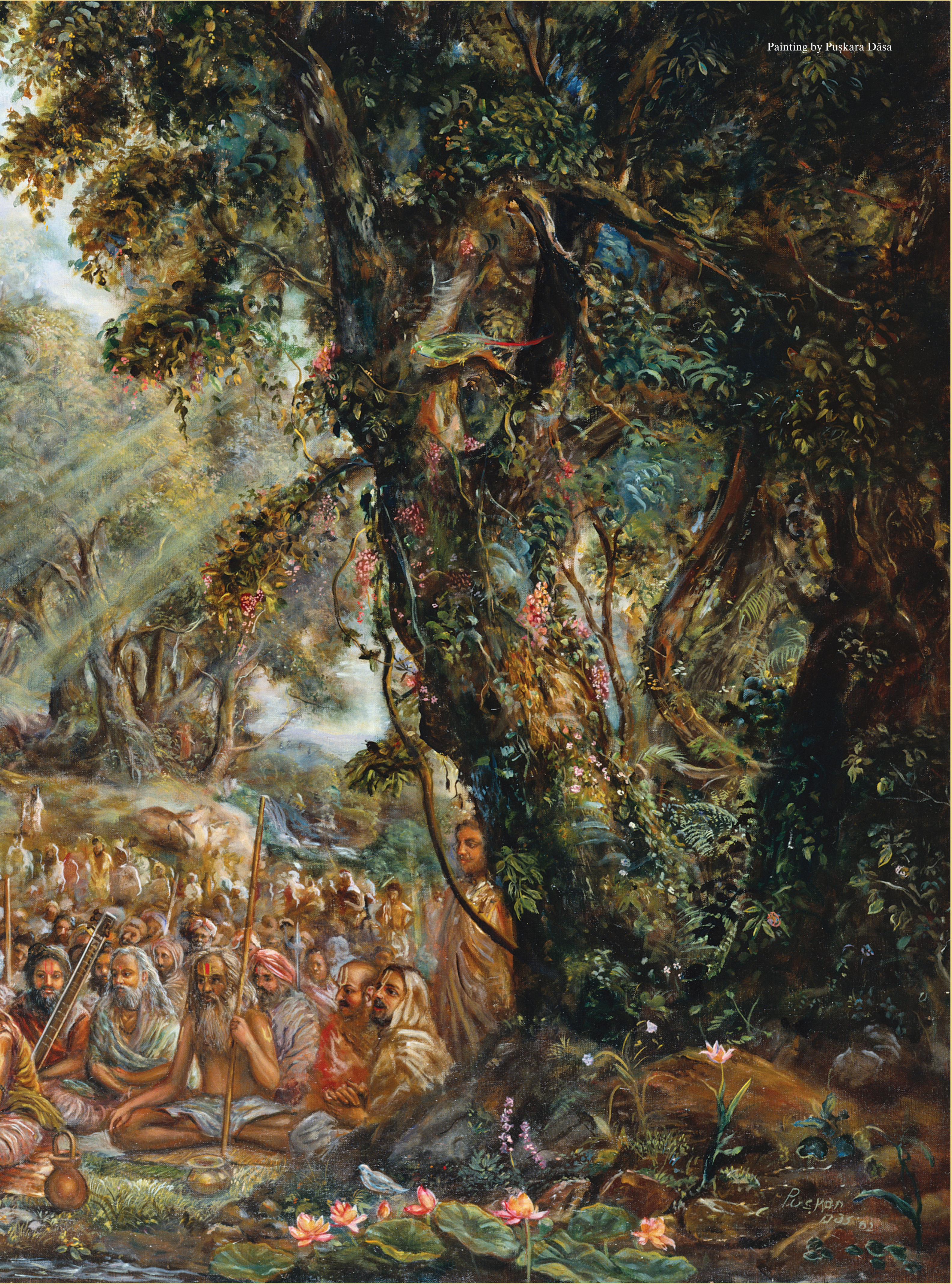
LAST SPRING I attended my family's Seder, the ceremonial meal on the first two nights of Passover, which commemorates the exodus of the Jews from Egypt. As usual, I enjoyed the symbolism and the stories, since I find much in them that parallels my own Vaiṣṇava tradition.

Children play an important role in the Seder. Traditionally, the youngest child is prompted to ask four questions, called the Mah Nishtana. The ritual is meant to stimulate discussion of the meal and its symbols. Here are the questions (usually spoken in Yiddish):

(1) Why is this night different from all other nights?
(2) On all other nights, we eat either unleavened or leavened



In Naimisharanya Forest, Sūta Gosvāmī begins his narration of Śrīmad-Bhāgavatam *by replying to six questions posed by the assembled sages.*



Painting by Puṣkara Dāsa

Puṣkar Dās '83

bread, but tonight we eat only unleavened bread. Why?

(3) On all other nights, we eat all kinds of vegetables, but tonight, we eat only bitter herbs. Why?

(4) On all other nights, we do not dip [our food] even once, but tonight we dip twice. Why? Or, alternately: On all other nights, we eat either sitting or reclining, but tonight we only recline. Why?

The questions originate in the Mishna, part of the Jewish Talmud. The leader of the Seder and other adults will often use these questions as a starting point to discuss the Haggadah (also part of the Talmud), allowing all involved to look at these questions more philosophically. This leads to readings, prayers, and stories that elucidate the biblical Exodus.

Drifting from Judaism To Vaiṣṇavism

I tend to drift off at religious rituals, and on this day, I drifted off to the land of the *Śrīmad-Bhāgavatam,* a work of eighteen thousand verses divided into many volumes. I had one volume in my briefcase, and had been reading it just before I arrived.

My drifting must have been obvious, since the person next to me—the host and a close friend—asked what I was thinking about.

"Are you contemplating the meaning of these four questions?"

"Not exactly," I answered, trying to be polite. "To be truthful, I find these questions, which pertain to the Jewish people, their religious and political plight, somewhat limited."

"How so?"

"Well, the questions are specifically about an event in Jewish history. I know there are more deeply spiritual interpretations of these questions, and even esoteric understandings, as revealed in the Kabala. But I have yet to hear them. Every Passover I've ever attended seems to offer only the same external explanation, something in the context of Jewish history."

"So what were you thinking about?"

"The six questions that start off a sacred text in India known as the *Śrīmad-Bhāgavatam.*"

He smiled, and after an uncomfortable laugh asked me to elaborate. The people around me were moving away from the ritual of articulation and toward the more familiar ritual of eating. Before us was a delightful feast (all vegetarian, out of consideration for me). Now was a good time to chat, and I decided to do just that.

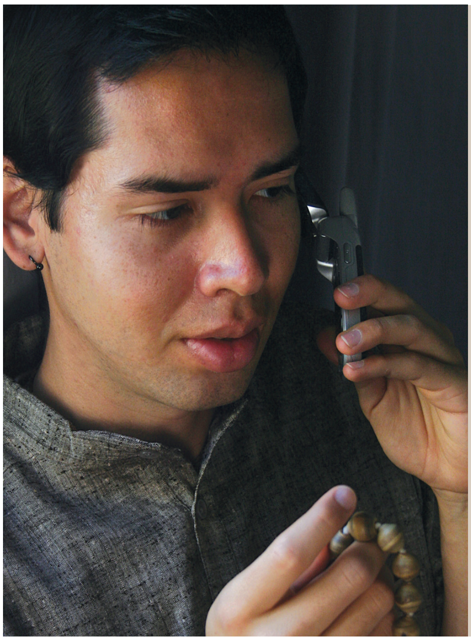
The Sages' Six Questions

What attracts me most about the *Bhāgavatam,* I began, is its nonsectarian character. That is to say, it lauds pure devotion to God, love of God, as the essence of the spiritual quest, and it honors such devotion and love regardless of its source. The *Bhāgavatam* does not try to push forward a particular religious tradition.

For example, toward the beginning of this massive text, we find verses such as this one (1.2.6): "The supreme spiritual activity for all humanity is that by which one can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

In other words, the *Bhāgavatam* doesn't favor some sectarian tradition or some small group of people and their history. Rather, it focuses on humanity in general, and on how everyone can most effectively approach the Supreme. It tells us that true happiness comes from loving God.

This is not an isolated verse, either. The *Bhāgavatam* states its purity of purpose and unique spirituality from the beginning (1.1.2): "Completely rejecting all religious activities that are materially moti-



FREE TELEPHONE
JAPA & BHĀGAVATAM
CONFERENCE

Listen in each Sunday morning as senior devotees give classes on the *Śrīmad-Bhāgavatam* or speak about topics related to chanting *japa.*

For information, contact Rasāla Kṛṣṇa Dāsa by email at rasala108@gmail.com or online at www.iskconnj.com/japa, or call (732) 501-1018 (evenings, New Jersey).

vated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all." Its focus is universal, not provincial. The *Bhāgavatam* is for those who want to transcend materialistic motivation in religion, for those who want purity, love of God. It's for those who want the real deal and nothing else.

With that as a backdrop, I proceeded to discuss the six initial questions the sages asked the venerable Sūta Gosvāmī in the *Bhāgavatam's* first chapter. Even a brief look at these questions shows the high quality of spirituality the *Bhāgavatam* offers its readers. The questions deal with the highest concerns of a true seeker.

The *Bhāgavatam* is for those who want to transcend materialistic motivation in religion, for those who want purity, love of God.

(1) What is the ultimate good for all people? (1.1.9)
(2) What is the essence of religious scriptures, by which the actual self becomes satisfied? (1.1.11)
(3) Why did the Lord take birth from Devakī? (1.1.12)
(4) What acts does He perform? (1.1.17)
(5) Who are His avatars? (1.1.18)
(6) Where has dharma gone now that Kṛṣṇa has left the earth? (1.1.23)

One might question the specificity of the *Bhāgavatam* in mentioning "Devakī," for example, or in calling to mind the very notion of avatars, a concept usually associated with Hinduism or India. After all, if this is supposed to be a nonsectarian, universal scripture, why refer to people, ideas, and concepts identifiable with a particular part of the world? But a closer look reveals that the *Bhāgavatam* is merely citing specifics about the nature of God. Reference to Devakī, for example, simply tells us that the text is aware of a living being who serves God in the form of a mother figure. This has more to do with the complex theology of the *Bhāgavatam* than with any specific culture or sectarian concern. The *Bhāgavatam* is privy to such esoteric information, even if no other tradition in the world is. It is such esoterica, in fact, that makes the text special and valuable among all religious literature. And the word *avatar* merely indicates an "incarnation" of the Supreme, or His descent into the world of three dimensions. The *Bhāgavatam's* use of Sanskrit to express complex theological notions can hardly be considered an instance of sectarianism.

Now let's move into the realm of the *Bhāgavatam's* six essential questions.

Bhāgavatam commentator Śrīla Jīva Gosvāmī explains that of these six questions, four are answered in Chapter Two (of the First Canto) and two are answered in Chapter Three, among other places. In line with his thinking, here is a brief look at how the *Bhāgavatam's* questions are answered, at least initially.

Question One (1.1.9): What is the ultimate (*śreyaḥ,* "long-term") good for people in general?

After briefly mentioning that devotional service to Śrī Kṛṣṇa is the essence of scriptural knowledge, Sūta Gosvāmī explains that the ultimate benefit for people is to become free from material entanglement and to develop love of God through devotional service, i.e., through service to Kṛṣṇa or His incarnations. (See 1.2.6–7)

Question Two (1.1.11): What is the essence of all scriptures, the following of which will necessarily lead to full satisfaction?

The Second Chapter of the *Bhāgavatam,* especially from verse 6 to verse 29, tells us that Śrī Kṛṣṇa and His service are the essential messages of scripture. He is the only true object of worship, and religion in its purest form means reestablishing one's lost relationship with Him. That is the ultimate conclusion of all scriptures, even if some sacred texts reveal this truth in a covered or indirect way.

Question Three (1.1.12): Why did Kṛṣṇa, the Supreme Personality of Godhead, appear as the divine son of Devakī?

An answer appears in 1.2.34: "to reclaim those in the mode of pure goodness." (See also 1.8.32–35.)

Question Four (1.1.17): What are the acts of the Lord, especially in relation to creation?

Because the question refers specifically to acts of creation, commentators cite 1.2.30–33 as the answer. There, the *Bhāgavatam* explains how Vāsudeva (Kṛṣṇa) creates the material world and then enters into it as expansions known as *puruṣa-avatāras.*

Cantos Three and Four also detail the creation of the universe and explain how Kṛṣṇa acts in the capacity of an "ultimate creator," deputing Lord Brahmā to bring forth countless worlds on Kṛṣṇa's behalf.

The inner reading of this question is that the "acts" of the Lord refer to His confidential pastimes in the spiritual world, alluding to information found mainly in the Tenth Canto.

Question Five (1.1.18): Who are Kṛṣṇa's avatars?

Chapter Three of the First Canto describes the incarnations of Lord Kṛṣṇa. We learn that of the many manifestations and incarnations of God, Kṛṣṇa is Supreme. Verse 1.3.28 states, *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam:* "All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Kṛṣṇa is the original Personality of Godhead."

Question Six (1.1.23): Where have religious principles gone now that Kṛṣṇa has disappeared from this planet?

Sūta Gosvāmī answers this question in 1.3.43 by uttering one of the most famous verses in all of the *Bhāgavatam:* "This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa for His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa.*"

Vaiṣṇava tradition teaches that the essence of spirituality can be found in the *Bhāgavatam.* As stated earlier, it is unlike other religious scriptures, since it focuses only on the essence of the spiritual pursuit, and on the Supreme Personality of Godhead as He exists in the spiritual world. The *Bhāgavatam* is Kṛṣṇa in literary form.

Our attention returned to the feast in front of us, and we started to discuss Jewish tradition. My friend, I could see, was enamored by the *Bhāgavatam's* considerable detail and profundity. He kept trying to return to the themes of our discussion. Trying to be gracious, however, I insisted that we discuss the Ma Nishtana, since that was why we were there.

Well, truth be told, it wasn't just a matter of being gracious. It was a strategy: I knew that the more I resisted, the more he would want to discuss the *Bhāgavatam.* And so, after a few minutes of Jewish history and philosophy, we returned to the *Bhāgavatam's* six initial questions. We agreed that while both Judaism and Vaiṣṇavism had much to offer, it was Vaiṣṇavism, at least in terms of these initial questions, that held our interest. This was, no doubt, because of the theological depth of the *Bhāgavatam's* questions.

"Is the rest of *Bhāgavatam* that deep?" my friend just had to ask. "Does it always deal with such spiritually rich and philosophically penetrating questions? Where does the *Bhāgavatam* go from these initial queries, and is the balance of the text equally profound? How much detail is revealed about Kṛṣṇa and His incarnations?"

After a barrage of questions, I wanted to continue the discussion, but it was time for dessert, and, soon after, time to leave.

I had wanted to assure him that the *Bhāgavatam* is as deep as deep can be, and that it supplies a plethora of questions and answers that take one to the pinnacle of spiritual realization.

As a parting gesture, I gave him the copy of the First Canto, Volume One, I was carrying with me. I wished him a happy Passover and offered a few final words.

"The book can say more than I ever could."

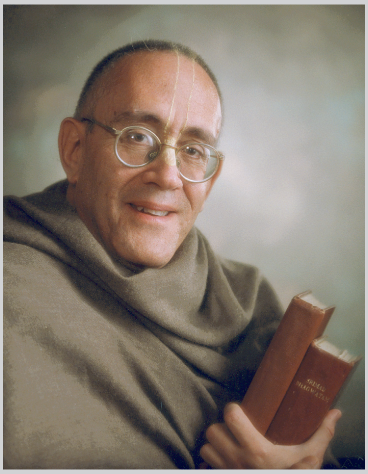
He seemed to like that. Thanking me with a broad smile, he shook my hand with great enthusiasm. I'll never forget his last remark as I walked out the door.

"Passover will never be the same." ✿

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

IN MEMORIAM

Gopīparāṇadhana Dāsa



Ulrich Schulte

Gopīparāṇadhana Dāsa, a disciple of Śrīla Prabhupāda and a leading Sanskrit scholar in ISKCON, passed away at his home in Govardhan, India, on September 15.

Born in 1950 in New York City, Gopīparāṇadhana received his B.A. in linguistics from Columbia University in 1972 and was initiated by Śrīla Prabhupāda in 1973. Under Prabhupāda's guidance he developed an expertise in Sanskrit and served as an editor for the Bhaktivedanta Book Trust (BBT).

After Śrīla Prabhupāda's passing, Gopīparāṇadhana helped complete Prabhupāda's work on the *Śrīmad-Bhāgavatam,* as well as work Prabhupāda had done on *Mukunda-mālā-stotra* and *Nārada-bhakti-sūtra.*

In 2005 Gopīparāṇadhana completed the multi-volume *Bṛhad-Bhāgavatāmṛta,* with commentary based on the author's own commentary. He continued to translate Gauḍīya Vaiṣṇava literature from Sanskrit, notably Sanātana Gosvāmī's *Kṛṣṇa-līlā-stava* (published) and the six *Sandarbhas* of Śrīla Jīva Gosvāmī (unpublished). He also trained editors and translators for the BBT.

Gopīparāṇadhana lived with his wife and son in Govardhan, where at the time of his passing he was spending two days between trips to Poland and China.

Vaiṣṇavas around the world mourn the loss of this extraordinary soul who passed from this world in Kṛṣṇa's land and is surely continuing on under Kṛṣṇa's protection.

HOW I CAME TO KṚṢṆA CONSCIOUSNESS

LED BY THE HAND

Destiny would have turned her into a nonbeliever, but Kṛṣṇa’s mercy saved her from the pitfall of impersonal atheism.

By Tāriṇī Rādhā Devī Dāsī

Above: The author at Śrīla Prabhupāda’s Puṣpa Samādhī in Mayapur, West Bengal, India.

I WROTE THAT I hate Jinnah!” said Ruth.

Jyoti added, “I wrote that I hate Nehru!”

Chitra, my best friend, was more positive: “I wrote that I am grateful to Gandhi.”

It was 1984. We were in class ten, discussing our responses for the essay “A Recent Film You Saw.” We had all written on the film *Gandhi.*

I had been greatly impressed by the film and inspired by Gandhi. But the strong statements my friends made goaded me to delve deeper into the freedom movement and decide whom to hate and whom to appreciate. After reading several books, I was no wiser in deciding whom I should hate. However, following Gandhi, I made changes to my lifestyle—I began to sleep on the floor, I fasted on Ekādaśī, and I reached out to the poor and hungry.

Introduction to The Bhagavad-gītā

Gandhiji called the *Bhagavad-gītā* his “guiding force.” During my spirited teens I decided that I too must read the *Bhagavad-gītā* and become as great as Gandhi. I found the *Gītā* as absorbing as a novel. In my eagerness to know Kṛṣṇa, I skipped through the commentary. As I read, my teenage mind fell in love with Kṛṣṇa. He became my absolute “boyfriend.”

Up until then I had been a bundle of inferiority complexes. I was skinny and unimpressive, a failure at academics and a dull friend. Though I was learning music and dance, comments from friends attempting humor ate at my confidence in the arts as well. I was not happy at home, though nothing was particularly wrong there, and I yearned for love. My attempts to find that love in romance novels brought some relief but not enough. Now, introduced to Kṛṣṇa, a natural attraction for Him arose, and with it, love.

I was not new to religion. My parents were very pious. My mother would strictly perform her Śiva *japa* every morning and celebrate all religious festivals grandly. My home resounded with classical songs and dance in praise of the divine.

My maternal grandmother was also an extremely pious lady. With her eight children and her husband, she had walked the two thousand miles from Burma to India during World War II. By the time they arrived, three of her children and my grandfather had died. A year after my grandfather’s death, my grandmother, about thirty years old at the time, donned saffron robes, shaved her head, and engaged herself completely in spiritual activities.

Following the Bhagavad-gītā

Reading *Bhagavad-gītā* revived the religious feelings she and my family had instilled in me during my childhood. Two particular instructions from the *Bhagavad-gītā* became part of my life.

One was to do your duty without worrying about the result. This instruction drew me out of my self-conscious shell. Giving up fears and complexes, basking in the confidence of Kṛṣṇa's love, I took part in all the competitions and events at school. Why? Because Kṛṣṇa said not to worry about the results. Classes eleven and twelve were wonderful for that reason. I was always blissful and enthusiastic, and I even became a good performer in both academics and the arts.

The other instruction was the yoga process taught in Chapter Six. Whenever I attended any spiritual program, I would sit with a straight back and concentrate on the tip of my nose with half-closed eyes.

Once, I found my classmate Rita in a sad mood.

"I can understand that you are suffering from an inferiority complex," I said. "Why don't you take shelter of your Lord Jesus? I took shelter of my Lord Kṛṣṇa, and now I am so happy."

Rita became a serious Christian. Several years later, she did me a good turn by bringing me back to devotion from the brief period of atheism into which I had ventured.

Increasing Attachment To Kṛṣṇa

Once, when one of my aunts visited our house, she brought a small part of the *Mahābhārata* to read. This portion spoke of Lord Kṛṣṇa's friendship with the Pāṇḍavas. On hearing of Kṛṣṇa's friendship with His devotees, my attachment to Kṛṣṇa grew even more. From treating Him as a boyfriend, I began to revere and pray to Him.

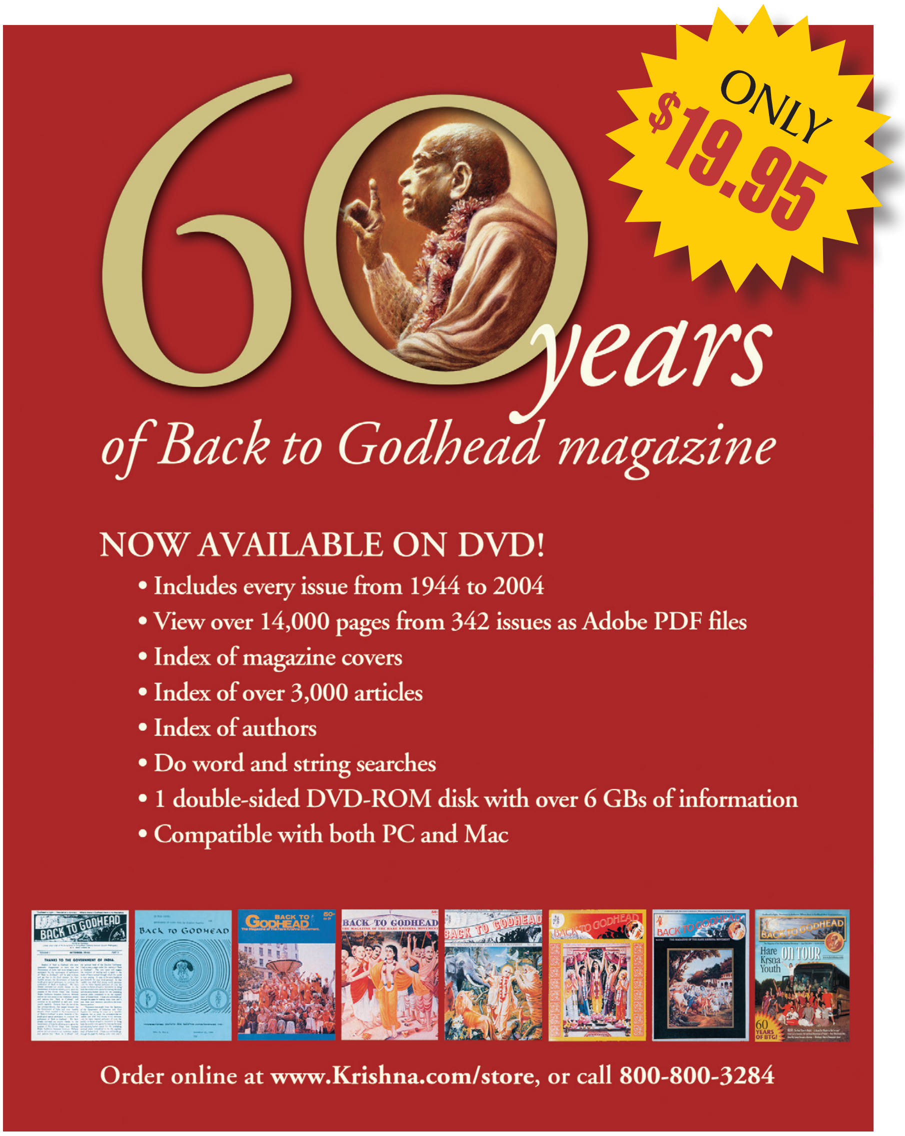
My extremely religious geography teacher gave me a big calendar with a picture of Kṛṣṇa playing His flute. This Kṛṣṇa became my all-in-all. I would even talk to the picture. I now had a very close friend.

Once, I became afraid while riding my bicycle to my aunt's house in the dark. I prayed to Kṛṣṇa. When I reached my destination and parked my bicycle, a leaf that had fallen off a tree on the road reminded me of the leaf Kṛṣṇa lies on at the time of universal dissolution. I felt assured that Lord Kṛṣṇa had been with me during the ride.

I used to have a terrible fear of ghosts. Once, when I was in the car park of our flats with my sister, it became dark and my own sister looked like a ghost. In fear I prayed to Kṛṣṇa. Then, as I watched, my sister passed behind a concrete pillar, and when she came into view again, she looked like the form of Kṛṣṇa I had seen in dances and dramas. I learned to see in others my friend Kṛṣṇa, rather than an imaginary ghost. This helped me overcome my fear to a large extent.

These two incidents and others like it helped me keep faith in Kṛṣṇa, even when I was led into atheism by a group of Māyāvādīs, or impersonalists.

Though the final two years of school were spent in devotion to Kṛṣṇa, the beginning of college saw me enter a phase of questioning. Any silly thing would make me meditate deeply on it, delving into so many related aspects. But I was stumped when I arrived at this



ONLY $19.95

60 years of Back to Godhead magazine

NOW AVAILABLE ON DVD!

- Includes every issue from 1944 to 2004
- View over 14,000 pages from 342 issues as Adobe PDF files
- Index of magazine covers
- Index of over 3,000 articles
- Index of authors
- Do word and string searches
- 1 double-sided DVD-ROM disk with over 6 GBs of information
- Compatible with both PC and Mac

Order online at **www.Krishna.com/store**, or call **800-800-3284**

question: What is more powerful—God, fate, or prayer?

Introduction to Māyāvāda

I took this question to my cousin, a serious Māyāvādī. With his encouragement I started attending Māyāvāda classes and began to deny the existence of Lord Śrī Kṛṣṇa. I came to think that devotion was a crutch for people like Rita, a way to find an anchor in life. And the universe was simply too wonderful and systematic. How could one person possibly engineer and then take care of the whole thing?

I slipped into what I called healthy atheism. Māyāvāda philosophy encourages atheism: For the Māyāvādī, neither the Lord nor the world exists. Nothing exists but Brahman, conceived of as impersonal by the Māyāvādī. And if I asked something based on *śāstra,* I was told, "Even *śāstra* is false!" What can you speak or think when everything is false? At least contrasted with regular atheists, Māyāvādīs attach great importance to the cultivation of celibacy, detachment from material enjoyment, and other sound values.

"I Exist!"

Although talking like an atheist, how could I forget Kṛṣṇa? How could I become ungrateful to Him for being my friend and for all the times He had helped me?

Internally I would tell Him, "Dear Kṛṣṇa, please forgive me for saying You do not exist. But I need to know You scientifically, not just sentimentally on the basis of the exchanges we have had."

After reading several books and meditating on Darwin's theory, I came again to a crucial question: Let's say that God does not exist. But I know that I exist. What, then, is the source of my existence?

Back to Devotion

At this point I was in my final year of college. I was given the assignment to find a topic outside of college and make a presentation on it. I was completely at a loss for a topic.

My good friend Leela Pal Choudhury then extended an invitation.

"I'm going to ISKCON to conduct interviews," she said. "Come with me and ask questions. As you are an atheist, it will be more interesting."

So one sunny afternoon, Leela and I dropped in at the ISKCON temple in T. Nagar, Chennai. We were taken to the room of the then temple president Gaṅgā Dāsa, an Italian by birth.

Although talking like an atheist, how could I forget Kṛṣṇa? How could I become ungrateful to Him for being my friend?

Gaṅgā Prabhu, as he was addressed, was patient as we poured forth our questions. I liked his analogy of a fish out of water to explain the condition of the *jīva* (soul) lost to spiritual life. I soaked up his words like a sponge. Unfortunately for Leela, I had no atheistic front to put up, as I was very happy to hear Gaṅgā Prabhu's logical answers.

I asked him why he had left Christianity to embrace Hindu culture.

"There is no question of leaving anything," he said. "It's just like going from the lower classes to the higher classes in school. I was interested in joining the Catholic clergy in Rome, but I was disappointed to see the priests smoking and drinking. Their lifestyle did not appeal to me."

Then he discovered Kṛṣṇa consciousness.

The necessity to conduct interviews gave me the opportunity to speak to almost all the devotees in the temple and find out what had attracted them to ISKCON. Nimāi Nitāi Dāsa, the head *pūjārī* (priest) of ISKCON Chennai, explained how he would visit ISKCON often simply because he liked the smell of the incense.

Soon I met Līlā Padmā Devī Dāsī, the wife of the then vice president, Rādhikā Ramaṇa Dāsa. I owe a lot to her for the extraordinary care she gave me to engage in Kṛṣṇa consciousness. On her invitation, every Sunday I dropped in for three hours before the program and spent the afternoon with her, asking my never-ending questions. I read Śrīla Prabhupāda's books, hoping to find a question he couldn't answer. But I realized that Śrīla Prabhupāda had convincingly answered every question.

Chanting and the Great Relief

I started chanting the Hare Kṛṣṇa *mahā-mantra* regularly. The greatest benefit I derived at first was relief from daydreaming. I was a heavy daydreamer. If I dreamed I was India's President, I would continue the dream until I was cremated. My daydreams made me miserable. But now I would sing Hare Kṛṣṇa as I went through the mechanical household chores. Peace and happiness filled me.

Slow Growth

Though I liked the philosophy of Kṛṣṇa consciousness, along with the *kīrtana* and *prasādam,* I was not ready to chant more than four rounds a day on my beads. And I chanted with absolutely no attention, as my ears would be drawn to the dialogues running on the TV in the other room.

I tried reading *Bhagavad-gītā As It Is,* but could not get past text 2.39, where Śrīla Prabhupāda explains *buddhi-yoga* as Kṛṣṇa consciousness. I just could not figure out how *buddhi,* or intelligence, could mean Kṛṣṇa consciousness. Confused, I could read no further. I also made the colossal mistake of comparing translations by Chinmayananda and Chidbhavananda, which I had read earlier, with Śrīla Prabhupāda's. The differences made me want to tear my hair out.

Final Decision

What made matters worse was the re-screening of *Gandhi* on TV. My heart again went out to Gandhi, who had placed me on the path of spirituality. Confusion reigned in my heart.

"Why ISKCON?" I asked myself. "Why not Sabarmati Ashram? Why not Ramakrishna Mission? Why not Mother Teresa?"

As my mind reeled, my mother called me in for dinner. When I was finished, I picked up my plate to wash it, and my tongue automatically slipped into singing the Hare Kṛṣṇa mantra.

"That's it," I thought. "I am going to become a Hare Kṛṣṇa devotee because I like it. I love singing; I love *kīrtana.* Singing Hare Kṛṣṇa has cured me of my miserable daydreaming, and chanting has silenced my mind. What more can I ask for?"

Introduced to My Guru

One day, His Holiness Jayapatāka Swami visited ISKCON Chennai, where he has disciples. I listened to his arrival lecture. Later, after helping with services related to his dinner, I began to grind the batter for *idlis.* It was about 2:00 A.M. when I finally got to sleep.

The next morning I was helping with the breakfast service when I heard the sound of Hare Kṛṣṇa *kīrtana,* and tears rolled from my eyes. I couldn't understand what was happening to me. It seemed that my future guru was giving me a glimpse of the mountain of ecstasy available in the holy name. I had not yet spoken with him, but somehow, by his merciful glance, my consciousness had been purified.

A few days later, for the third time I began reading *Bhagavad-gītā As It Is*. This time I easily read past text 2.39. Gone was the obstacle of doubt caused by my ignorance and arrogance. And then one morning I woke at 3:30 A.M., feeling so fresh and bright that I immediately started chanting. On that day I began my practice of chanting sixteen rounds every day.

By the causeless mercy of my guru, I was given the ability to read Śrīla Prabhupāda's books and chant the holy name. I could delve deeper into the process of Kṛṣṇa consciousness instead of staying on a mental and intellectual level caused by my association with Māyāvādīs. My guru continues to help me in so many ways in my devotional service, and I am indebted to him forever.

By the arrangement of senior devotees, I was wedded to Sumitra Kṛṣṇa Dāsa, and under his encouragement I am able to engage in several services for ISKCON.

I was brought into the association of devotees, who showed me the path of pure devotion to Lord Kṛṣṇa. The *Śrīmad-Bhāgavatam* (3.33.7) says that a person practicing devotional service has—in previous lives or this life—performed all ritualistic acts, such as giving charity, visiting pilgrimage sites, and so on. I feel that in my early life I was taken on a tour of these things to confirm to me their inferiority in comparison to devotion to Lord Śrī Kṛṣṇa. Now I can be more determined in my practice in this lifetime and come closer to achieving the real goal of life.

Tāriṇī Rādhā Devī Dāsī is a disciple of Jayapatāka Swami. She is the mother of four children, and she coordinates children's programs in Chennai. Her husband, Sumitra Kṛṣṇa Dāsa, is the temple president. Contact her at tariniradha@pamho.net.

YOU'RE INVITED!

The Sunday Feast

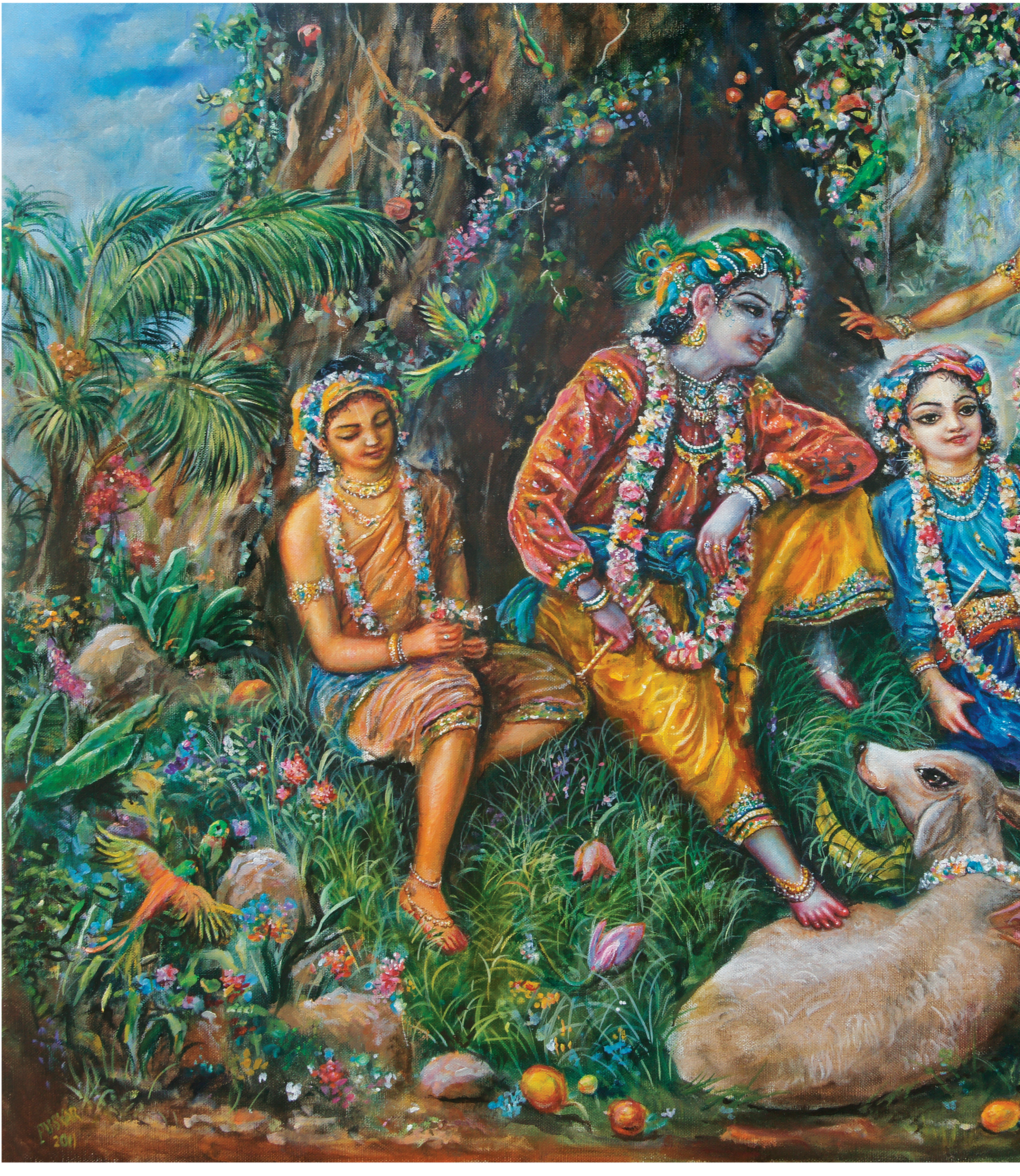
Most Hare Kṛṣṇa centers around the world
put on a special festival every Sunday—
for regulars as well as newcomers. Come by and get
a taste of the world's oldest cultural tradition.
Call your nearest center to find out the schedule
for the Sunday Feast.

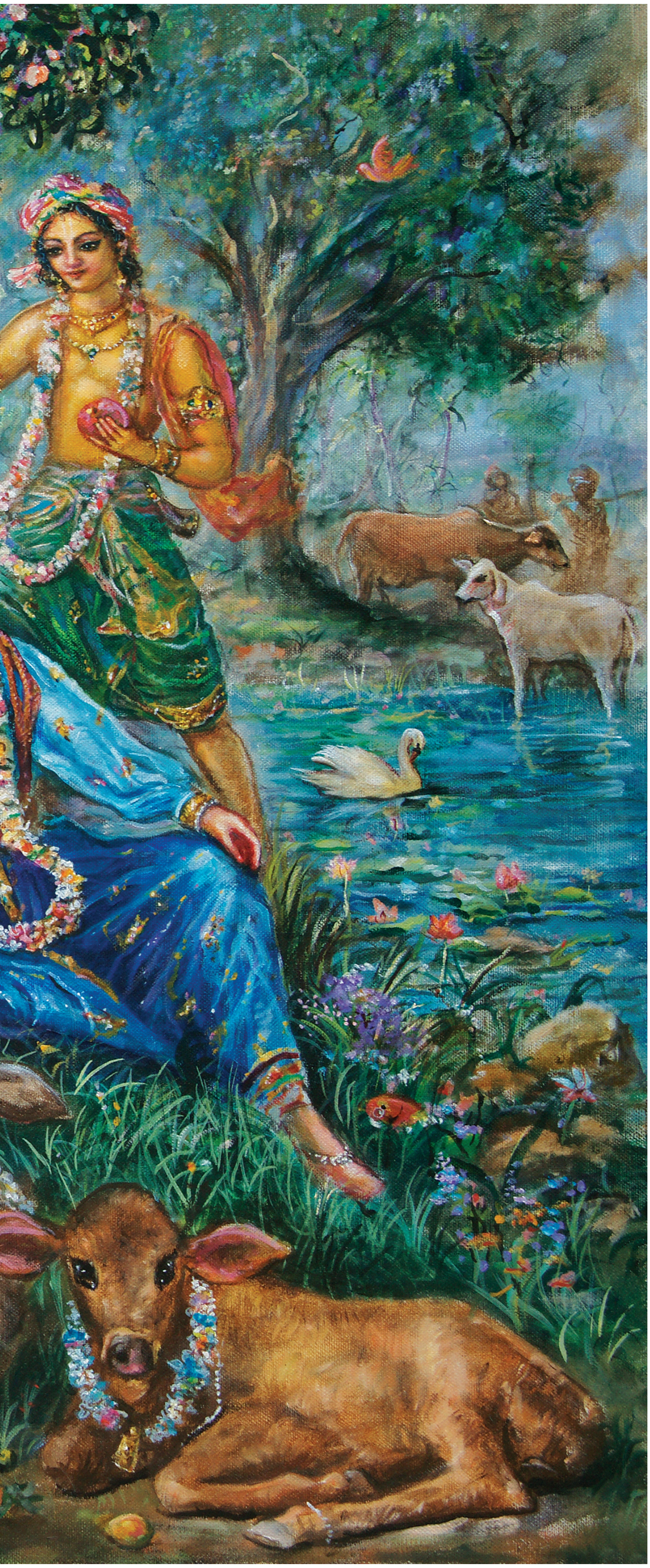
(See "Centers," pages 56–58, or visit directory.krishna.com.)

HARE KṚṢṆA
HARE KṚṢṆA
KṚṢṆA KṚṢṆA
HARE HARE
HARE RĀMA
HARE RĀMA
RĀMA RĀMA
HARE HARE

PRONUNCIATION:
ha-ray, krish-na,
ra-ma (rhymes with "drama")

Photo by Yamarāja Dāsa


2011



Painting by Puṣkara Dāsa

"SURRENDER UNTO ME"

Kṛṣṇa's Loving Invitation

Bhaktivinoda Ṭhākura's instructions come to the aid of those of us who shudder at the mention of the word "surrender."

by Arcana Siddhī Devī Dāsī

GROWING UP, my older brother and I would sometimes get into physical fights. I can't remember what we would fight about, but a few times a month when my parents weren't home we would end up in a skirmish. He would often bend my arm behind my back, telling me to surrender by saying "uncle." I would scream and push and stomp until the pain would become unbearable. Then I would yell, "Uncle! I surrender." He would triumphantly release my arm, bragging about his victory. I remember feeling angry and vengeful. I even decided to stop biting my nails so I could use them as weapons to defend myself. I hated having to surrender to him.

So when I first heard Kṛṣṇa's words in the *Bhagavad-gītā* telling me to give up everything and surrender to Him, I winced. That word *surrender* carried an emotional charge.

After getting past my initial negative response to the word, I wanted to know more about what Kṛṣṇa means when he uses the word *surrender,* or in Sanskrit, *śaraṇam.* I learned that *śaraṇam* is often translated as "shelter." So the surrender Kṛṣṇa talks about differs from the surrender my brother demanded from me. Kṛṣṇa's call for surrender is His loving invitation to come under His complete shelter.

Although the *Bhagavad-gītā* is apparently a private conversation between Kṛṣṇa and Arjuna, Kṛṣṇa intended that His teachings to Arjuna would be available to us. He is giving knowledge of Himself that will help us understand why, at the end of

The ultimate reward for surrender to Kṛṣṇa is entrance into His abode, where He enjoys eternally with Lord Balarāma, the cowherd boys, and countless other associates.

His talk, He can ask us to give up all other paths for progressing in human life and just surrender to Him. Anyone who has faith in all the things Kṛṣṇa has said about Himself in the *Bhagavad-gītā* will be convinced that He is worthy of our surrender and love.

In our Gauḍīya tradition (the disciplic line descending from Śrī Caitanya Mahāprabhu), Bhaktivinoda Ṭhākura has elaborated on the word *śaraṇam.* In his collection of songs titled *Śaraṇāgati* ("The Goal of Surrender"), he gives us a conceptual orientation of what pure surrender looks like and how we can practice to achieve the status of a *śaraṇāgata,* a fully surrendered devotee. He describes the six practices of those serious about dedicating their lives to Kṛṣṇa: accepting things favorable to devotional service, rejecting things unfavorable to devotional service, accepting that Kṛṣṇa is our only maintainer, accepting that Kṛṣṇa is our only protector, developing a deep sense of humility, and fully giving ourselves for the purpose of guru and Kṛṣṇa.

Favorable and Unfavorable

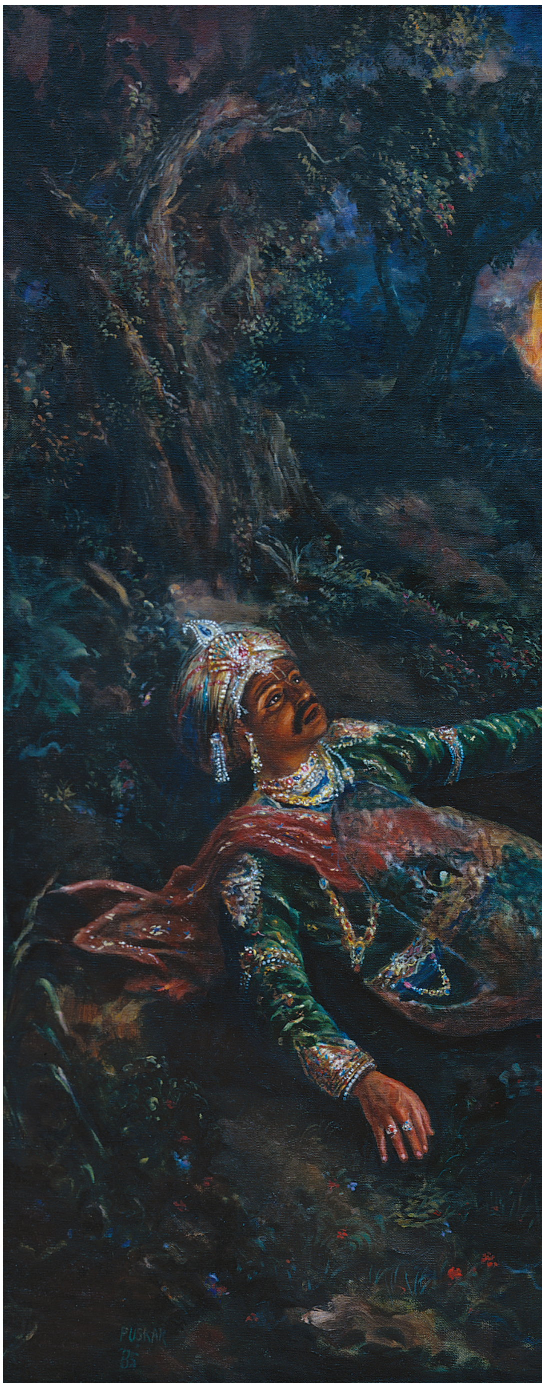
In the beginning of our devotional life it is critical to learn to distinguish between what helps and what hurts our spiritual advancement. When I first became involved in devotional life, I brought many misconceptions about what was favorable for spiritual progress. Prior to meeting devotees, I would walk barefoot everywhere, considering this a spiritual practice. I was amazed to learn that devotees wore shoes outside and that, with the exception of walking in a holy place, going barefoot was discouraged. I also thought spiritual life meant to hardly eat or sleep. I had been trying to reduce both beyond what was healthy for my body. I quickly learned that spiritual life involves being balanced in our material needs—avoiding too much or too little.

Śrīla Prabhupāda had translated a number of books by the time I joined his movement in 1976. Studying those books, especially *The Nectar of Devotion* and *The Nectar of Instruction,* along with the association of devotees, helped me understand what was favorable and what wasn't. Once we have the foundational understanding, it is up to us to make choices that will help us advance. Prabhupāda told us that sense gratification is like salt. We need a little, but not too much. Similarly, some renunciation and detachment can help us advance, especially in the beginning of our spiritual journey, but too much can harden our heart. It is important for people starting on the path of *bhakti* to have good guidance—devotees they can trust to help them make good choices based on their individual natures. What might be too much for one may be too little for another. Finding a more advanced devotee who understands our psychology is very helpful in our treading the path.

Kṛṣṇa As Our Maintainer

Those who have imbibed the mood of surrender will see Kṛṣṇa as their only maintainer. They won't be anxious about their maintenance and will have complete confidence that Kṛṣṇa will provide for all their needs. They do their part, but they know that ultimately the Lord is the source of their supply. This faith is a central piece of surrender, and those who have developed deep faith in this principle are released from much anxiety.

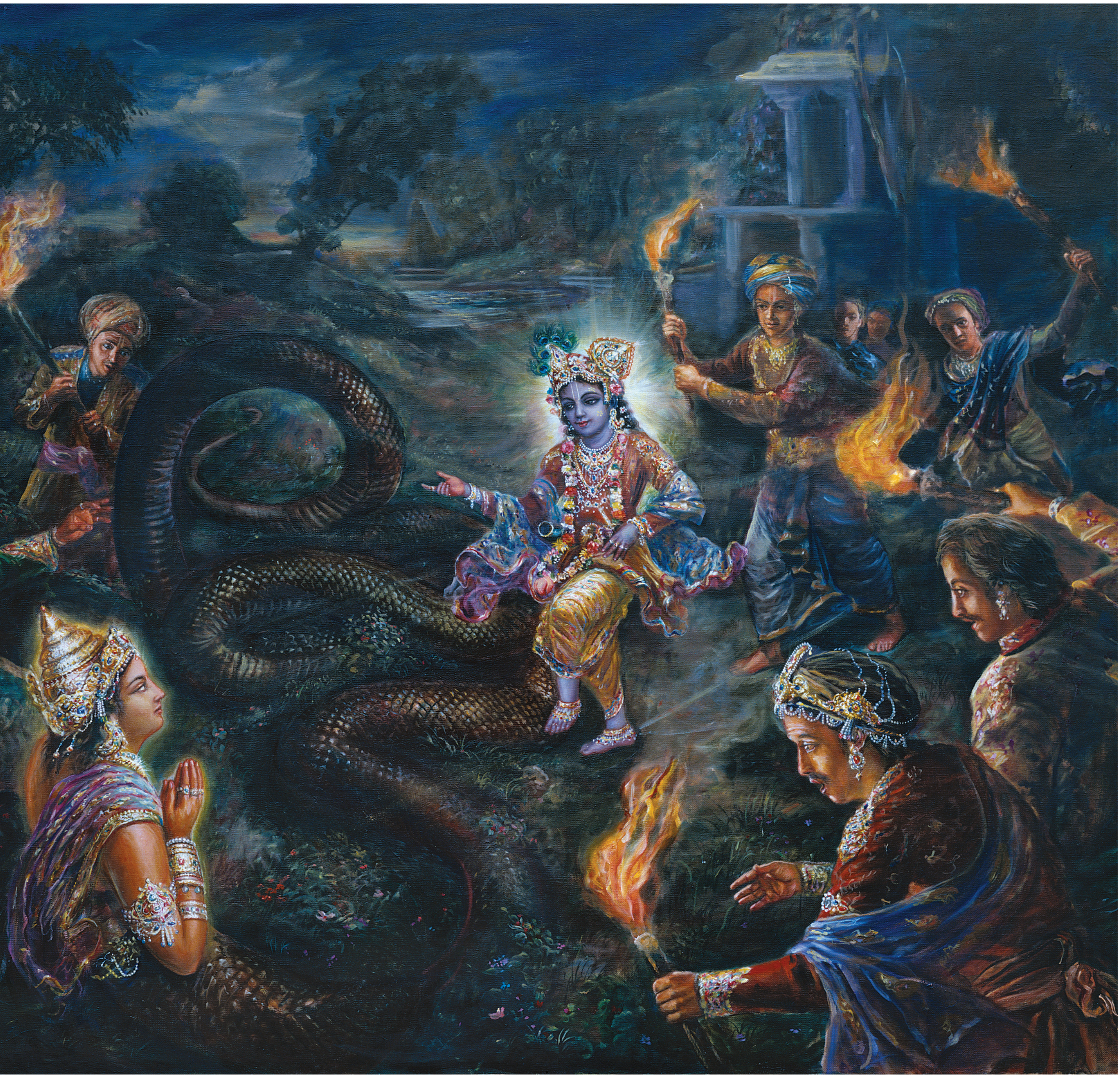
In the early stages of *bhakti,* we develop our faith in Kṛṣṇa as our maintainer by reading stories about how He maintains His devotees. Many stories in the scriptures demonstrate Kṛṣṇa's commitment to provide for all of His devotee's needs.



Dangers in Vṛndāvana, such as Nanda Mahārāja's being attacked by a snake, serve to increased the love and dependency the inhabitants of Vṛndāvana feel for Kṛṣṇa.

For example, when Nārada Muni approached the hunter Mṛgāri, Nārada asked him to give up his sinful habit of half killing animals and leaving them to die. He enlightened the hunter about karma, telling him how in his next life he would have to suffer a fate similar to that of the poor creatures he was torturing.

After the hunter had developed some faith in Nārada Muni as his spiritual guide, Nārada asked



Painting by Puṣkara Dāsa

him to break his bow. Mṛgāri hesitated, wondering how he and his family would survive if he gave up his means of livelihood. Nārada assured him that if he took to the devotional path, Kṛṣṇa would provide for all his needs. The hunter complied with Nārada's request, breaking his bow and taking up the spiritual practice of chanting Kṛṣṇa's holy names.

Many of Mṛgāri's neighbors became aware of his transformation and began to honor him as a saintly person. Every day they would bring food to him and his family. In fact, the quantity of food far exceeded his needs, and he had to ask that the amount be reduced.

Hearing such narrations helps us have faith in the principle of seeing Kṛṣṇa as our maintainer. And that faith enables us to stretch ourselves in ways that help us see Kṛṣṇa's maintenance in action. In my own life, after I'd worked at a full-time job in a mental-health clinic for over ten years, my husband and I took a risk to create a life that would give us more time for our spiritual practices. We moved to a rural spiritual community, and I developed a private practice, mostly on the phone and the Internet. I feel that Kṛṣṇa reciprocated with our desire; we have had enough means to live comfortably, with more time for our spiritual lives.

Kṛṣṇa As Our Protector

The next principle of *śaraṇāgati* is to have full faith that Kṛṣṇa will protect us in all situations. When I first became a devotee, I read *Kṛṣṇa: The Supreme Personality of Godhead,* Śrīla Prabhupāda's summary study of the Tenth Canto of the *Śrīmad-Bhāgavatam.* The book tells of Kṛṣṇa's life on earth fifty centuries ago. He spent His childhood in Vṛndāvana, an idyllic rural community surrounded by His loving devotees. What struck me most was the seemingly relentless stream of threatening situations that flowed into Vṛndāvana, a replica of His home in the spiritual world. Why would Kṛṣṇa's abode be fraught with danger? Because, I learned, each successive attack from a demon or misguided demigod increased the love and dependency the inhabitants of Vṛndāvana felt for Kṛṣṇa.

In the material world there is danger at every step and people are filled with worry about how they will survive so many distressful situations. Without knowledge and faith in Kṛṣṇa, there is no shelter from suffering. With knowledge and faith in Kṛṣṇa, we can run into the mouth of Aghāsura demon saying, as the cowherd boys did, "Even if he is a demon, Kṛṣṇa will save us." The cowherd boys' example is the epitome of the principle of having faith in Kṛṣṇa's protection.

Of course we don't purposely put ourselves in harm's way. We act intelligently, but if while living a life dedicated to making spiritual progress we confront a dangerous situation, we practice taking shelter of Kṛṣṇa. Again, hearing narratives from scriptures about how Kṛṣṇa protects His devotees and hearing of the experiences of contemporary devotees (such as Indradyumna Swami's *Diary of a Traveling Preacher*), we develop faith in this principle. It is also important to understand that protection may not always mean protection for the body, but rather we, the soul, are always protected, and if Kṛṣṇa desires that we leave our present circumstance, He will protect us, the soul, and we will never lose whatever spiritual attainment we have.

Humility

The next principle of surrender is humility. The mood of humility is critical for spiritual progress. Real surrender comes from realizing we can't do anything without the mercy and help of the Lord. Humility allows us to let Kṛṣṇa take the lead in our lives. It allows us to open our hearts to His instructions and to serve Him through His representatives in the material world.

Bhaktisiddhānta Sarasvatī Ṭhākura said that the beginning of humility is the absence of the enjoying mentality. Our spiritual nature is pleasure seeking, but when we look for enjoyment in matter, in things that don't endure, we become takers, exploiters. To reinstate our spiritual consciousness, we need to practice giving and serving.

Giving Ourselves Fully

The last principle of *śaraṇāgati* is to fully give ourselves—body, mind, and heart—to the Lord's service. This means we no longer have any separate interest from Kṛṣṇa's. To practice this principle, we serve advanced Vaiṣṇavas and share Kṛṣṇa consciousness with others. We see where we are not giving of ourselves and what material attachments are holding us back. We strive to go forward, and hope to attract the attention of spiritual personalities who can help us progress.

Śaraṇāgati sets the stage for our loving sentiments to fully develop. Practicing these six principles encapsulates *abhideya,* or the way and means to attain love of Kṛṣṇa. Kṛṣṇa tells us in the *Bhagavad-gītā* (4.11) that He reciprocates our efforts to surrender. What is that reciprocation? We become enlightened by knowledge of who we really are—an eternal spiritual being who has a loving relationship with Kṛṣṇa and all of His associates. We also become joyful and experience a transcendent reality that becomes more and more relishable as we progress on the path.

I now have a different association with the word *surrender,* but I also find it is helpful to use other words, such as *shelter* or *refuge,* to help others who might also have had a big brother growing up.

Arcana Siddhī Devī Dāsī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist.

How to Put BTG in Your Will

After providing for their families and loved ones, subscribers may want to put *Back to Godhead* in their wills, thus helping to assure the long-term future of this work. In the USA, bequests are free of estate tax and can substantially reduce the amount of your assets claimed by the government.* You can give needed support for *Back to Godhead* by simply including the following words in your will: *I give, devise, and bequeath to* Back to Godhead, *18024 NW 112th Blvd., Alachua, FL 32615* (insert amount being given here) *to be used to support* Back to Godhead *and its related activities, including the Krishna.com website.*

A bequest can be a specific dollar amount, a specific piece of property, a percentage of an estate, or all or part of the residue of an estate. You can also name BTG as a contingency beneficiary in the event someone named in your will is no longer living.

It is recommended that a lawyer help in drafting or amending a will.

---

*If you live outside the USA, check the estate tax laws for your country.

BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

SVĀYAMBHUVA MANU INTERCEDES

Seeing that Dhruva Mahārāja is unjustly killing many Yakṣas to avenge his brother's murder, his grandfather arrives to ask him to stop.

CANTO 4: CHAPTER 11

मनुरुवाच
7 अलं वत्सातिरोषेण तमोद्वारेण पाप्मना
येन पुण्यजनानेतानवधीस्त्वमनागसः

manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

manuḥ uvāca—Manu said; *alam*—enough; *vatsa*—my dear boy; *atiroṣeṇa*—with excessive anger; *tamaḥ-dvāreṇa*—the path of ignorance; *pāpmanā*—sinful; *yena*—by which; *puṇya-janān*—the Yakṣas; *etān*—all these; *avadhīḥ*—you have killed; *tvam*—you; *anāgasaḥ*—offenseless.

Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.

PURPORT: In this verse the word *atiroṣeṇa* means "with unnecessary anger." When Dhruva Mahārāja went beyond the limits of necessary anger, his grandfather, Svāyambhuva Manu, immediately came to protect him from further sinful action. From this we can understand that killing is not bad, but when killing is done unnecessarily or when an offenseless person is killed, such killing opens the path to hell. ① Dhruva Mahārāja was saved from such sinful action because he was a great devotee.

A *kṣatriya* is allowed to kill only for maintenance of the law and order of the state; he is not allowed to kill or commit violence without reason. Violence is certainly a path leading to a hellish condition of life, but it is also required for maintenance of the law and order of the state. Here Lord Manu prohibited Dhruva Mahārāja from killing the Yakṣas because only one of them was punishable for killing his brother, Uttama; not all of the Yakṣa citizens were punishable. We find in modern warfare, however, that attacks are made upon innocent citizens who are without fault. According to the law of Manu, such warfare is a most sinful activity. ② Furthermore, at the present moment civilized nations are unnecessarily maintaining many slaughterhouses for killing innocent animals. When a nation is attacked by its enemies, the wholesale slaughter of the citizens should be taken as a reaction to their own sinful activities. That is nature's law.

(1) Why was Dhruva not destined for hell, despite having unnecessarily killed many Yakṣas?
(2) How should we understand the wholesale slaughter of citizens when a nation is attacked?

8 नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम्
वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम्

nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

na—not; *asmat-kula*—our family; *ucitam*—befitting; *tāta*—my dear son; *karma*—action; *etat*—this; *sat*—by authorities on religion; *vigarhitam*—forbidden; *vadhaḥ*—the killing; *yat*—which; *upadevānām*—of the Yakṣas; *ārabdhaḥ*—was undertaken; *te*—by you; *akṛta-enasām*—of those who are sinless.

My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not befit our family, which is supposed to know the laws of religion and irreligion.

9 नन्वेकस्यापराधेन प्रसङ्गाद् बहवो हताः
भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल

nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

nanu—certainly; *ekasya*—of one (Yakṣa); *aparādhena*—with the offense; *prasaṅgāt*—because of their association; *bahavaḥ*—many; *hatāḥ*—have been killed; *bhrātuḥ*—of your brother; *vadha*—by the death; *abhitaptena*—being aggrieved; *tvayā*—by you; *aṅga*—my dear son; *bhrātṛ-vatsala*—affectionate to your brother.

My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider—for one Yakṣa's offense, you have killed many others, who are innocent.

10 नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम्
यदात्मानं पराग्गृह्य पशुवद्भूतवैशसम्

nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartinām
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

na—never; *ayam*—this; *mārgaḥ*—path; *hi*—certainly; *sādhūnām*—of honest persons; *hṛṣīkeśa*—of the Supreme Personality of Godhead; *anuvartinām*—following the path; *yat*—which; *ātmānam*—self; *parāk*—the body; *gṛhya*—thinking to be; *paśu-vat*—like animals; *bhūta*—of living entities; *vaiśasam*—killing.

One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.

PURPORT: The words *sādhūnāṁ hṛṣīkeśānuvartinām* are very significant. *Sādhu* means "a saintly person." But who is a saintly person? ③ A saintly person is he who follows the path of rendering service unto the Supreme Personality of Godhead, Hṛṣīkeśa. ④ In the *Nārada Pañcarātra* it is said, *hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate:* the process of rendering favorable service to the Supreme Personality of Godhead with one's senses is called *bhakti,* or devotional service. Therefore, why should a person who is already engaged in the service of the Lord engage himself in personal sense gratification? Dhruva Mahārāja is advised here by Lord Manu that he is a pure servitor of the Lord. Why should he unnecessarily engage, like the animals, in the bodily concept of life? An animal thinks that the body of another animal is his food; therefore, in the bodily concept of life, one animal attacks another. A human being, especially one who is a devotee of the Lord, should not act like this. A *sādhu,* a saintly devotee, is not supposed to kill animals unnecessarily.

(3) Who is a *sādhu,* or saintly person?
(4) How does the *Nārada Pañcarātra* define *bhakti*?

11 सर्वभूतात्मभावेन भूतावासं हरिं भवान्
आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम्

sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

sarva-bhūta—in all living entities; *ātma*—upon the Supersoul; *bhāvena*—with meditation; *bhūta*—of all existence; *āvāsam*—the abode; *harim*—Lord Hari; *bhavān*—you; *ārādhya*—by worshiping; *āpa*—have achieved; *durārādhyam*—very difficult to propitiate; *viṣṇoḥ*—of Lord Viṣṇu; *tat*—that; *paramam*—supreme; *padam*—situation.

It is very difficult to achieve the spiritual abode of Hari, in the Vaikuṇṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.

PURPORT: The material bodies of all living entities cannot exist unless sheltered by the spirit soul and the Supersoul. The spirit soul is dependent on the Supersoul, who is present even within the atom. Therefore, since anything, material or spiritual, is completely dependent on the Supreme Lord, the Supreme Lord is referred to here as *bhūtāvāsa.* Dhruva Mahārāja, as a *kṣatriya,* could have argued with his grandfather, Manu, when Manu requested him to stop fighting. ⑤ But even though Dhruva could have argued that as a *kṣatriya* it was his duty to fight with the enemy, he was informed that since every living entity is a residence of the Supreme Lord and can be considered a temple of the Lord, the unnecessary killing of any living entity is not permitted.

12 स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः
कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम्

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ
kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

saḥ—that person; *tvam*—you; *hareḥ*—by the Supreme Lord; *anudhyātaḥ*—being always remembered; *tat*—His; *puṁsām*—by the devotees; *api*—also; *sammataḥ*—esteemed; *katham*—why; *tu*—then; *avadyam*—abominable (act); *kṛtavān*—you have undertaken; *anuśikṣan*—setting the example; *satām*—of saintly persons; *vratam*—a vow.

Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. ⑥ I am therefore surprised—why have you undertaken such an abominable task?

PURPORT: Dhruva Mahārāja was a pure devotee and was accustomed to always thinking of the Lord. Reciprocally, the Lord always thinks of those pure devotees who think of Him only, twenty-four hours a day. As a pure devotee does not know anything beyond the Lord, so the Lord does not know anything beyond His pure devotee. Svāyambhuva Manu pointed out this fact to Dhruva Mahārāja: "Not only are you a pure devotee, but you are recognized by all pure devotees of the Lord. You should always act in such an exemplary way that others may learn from you. Under the circumstances, it is surprising that you have killed so many faultless Yakṣas."

13 तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु
समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति

titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati

titikṣayā—by tolerance; *karuṇayā*—by mercy; *maitryā*—by friendship; *ca*—also; *akhila*—universal; *jantuṣu*—unto the living entities; *samatvena*—by equilibrium; *ca*—also; *sarva-ātmā*—the Supersoul; *bhagavān*—the Personality of Godhead; *samprasīdati*—becomes very satisfied.

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship, and equality.

PURPORT: It is the duty of an advanced devotee in the second stage of devotional perfection to act in accordance with this verse. There are three stages of devotional life. ⑦ In the lowest stage, a devotee is simply concerned with the deity in the temple, and he worships the Lord with great devotion, according to rules and regulations. ⑧ In the second stage the devotee is cognizant of his relationship with the Lord, his relationship with fellow devotees, his relationship with persons who are innocent, and his relationship with persons who are envious. Sometimes devotees are ill-treated by envious persons. It is advised that an advanced devotee should be tolerant; he should show complete mercy to persons who are ignorant or innocent. A preacher-devotee is meant to show mercy to innocent persons, whom he can elevate to devotional service. ⑨ Everyone, by constitutional position, is an eternal servant of God. Therefore, a devotee's business is to awaken everyone's Kṛṣṇa consciousness. That is his mercy. As for a devotee's treatment of other devotees who are his equals, he should maintain friendship with them. His general view should be to see every living entity as part of the Supreme Lord. Different living entities appear in different forms of dress, but according to the instruction of the *Bhagavad-gītā,* a learned person sees all living entities equally. Such treatment by the devotee is very much appreciated by the Supreme Lord. It is said, therefore, that a saintly person is always tolerant and merciful, he is a friend to everyone, never an enemy to anyone, and he is peaceful. These are some of the good qualities of a devotee.

14 सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः
विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति

(5) Why couldn't Dhruva have argued that he was killing as a matter of duty as a *kṣatriya*?
(6) Why was Manu surprised by Dhruva's killing of the Yakṣas?
(7) What are the characteristics of the first stage of devotional life?
(8) What are the characteristics of the second stage of devotional life?
(9) How does the devotee show mercy to everyone?

samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

samprasanne—upon satisfaction; *bhagavati*—of the Supreme Personality of Godhead; *puruṣaḥ*—a person; *prākṛtaiḥ*—from the material; *guṇaiḥ*—modes of nature; *vimuktaḥ*—being liberated; *jīva-nirmuktaḥ*—freed from the subtle body also; *brahma*—unlimited; *nirvāṇam*—spiritual bliss; *ṛcchati*—achieves.

One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

PURPORT: In the previous verse it has been explained that one should treat all living entities with tolerance, mercy, friendship, and equality. ⑩ By such behavior one satisfies the Supreme Personality of Godhead, and upon His satisfaction the devotee immediately becomes free from all material conditions. The Lord also confirms this in the *Bhagavad-gītā:* "Anyone who sincerely and seriously engages in My service immediately becomes situated in the transcendental stage wherein he can enjoy unlimited spiritual bliss."

⑪ Everyone in this material world is struggling hard in order to achieve blissful life. Unfortunately, people do not know how to achieve it. Atheists do not believe in God, and certainly they do not please Him. Here it is clearly said that upon pleasing the Supreme Personality of Godhead one immediately attains to the spiritual platform and enjoys unlimited blissful life. To become free from material existence means to become free from the influence of material nature.

The word *samprasanne,* which is used in this verse, means "being satisfied." A person should act in such a way that the Lord is satisfied by the activity; it is not that he himself is to be satisfied. ⑫ Of course, when the Lord is satisfied, the devotee automatically becomes satisfied. This is the secret of the process of *bhakti-yoga.* Outside of *bhakti-yoga,* everyone is trying to satisfy himself. No one is trying to satisfy the Lord. *Karmīs* grossly try to satisfy their senses, but even those who are elevated to the platform of knowledge also try to satisfy themselves, in a subtle form. *Karmīs* try to satisfy themselves by sense gratification, and *jñānīs* try to satisfy themselves by subtle activities or mental speculation and thinking themselves to be God. Yogis also try to satisfy themselves, by thinking that they can achieve different mystic perfections. But only devotees try to satisfy the Supreme Personality of Godhead. The devotees' process of self-realization is completely different from the processes of the *karmīs, jñānīs,* and yogis. Everyone else is trying to satisfy himself, whereas the devotee tries only to satisfy the Lord. The devotional process is completely different from the others; by working to please the Lord by engaging his senses in the Lord's loving service, the devotee is immediately situated on the transcendental platform, and he enjoys unlimited blissful life.

(10) What happens to a person who satisfies the Supreme Personality of Godhead?
(11) Why do people in the material world fail to achieve blissful life?
(12) What does Prabhupāda describe as "the secret of the process of *bhakti-yoga*"?

15 भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि
तयोर्व्यवायात्सम्भूतिर्योषित्पुरुषयोरिह

bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

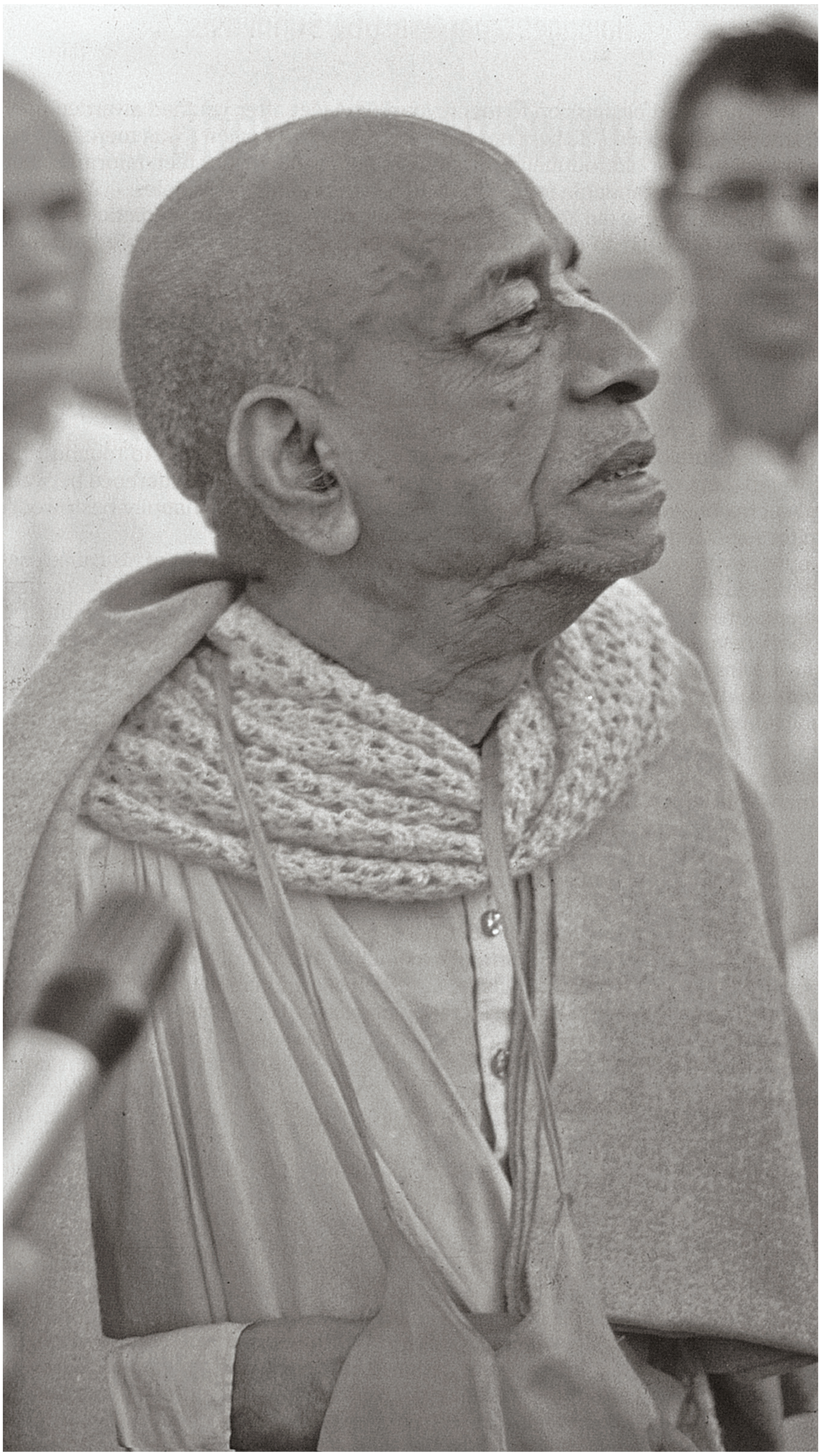
bhūtaiḥ—by the material elements; *pañcabhiḥ*—five; *ārabdhaiḥ*—developed; *yoṣit*—woman; *puruṣaḥ*—man; *eva*—just so; *hi*—certainly; *tayoḥ*—of them; *vyavāyāt*—by sexual life; *sambhūtiḥ*—the further creation; *yoṣit*—of women; *puruṣayoḥ*—and of men; *iha*—in this material world.

The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.

PURPORT: When Svāyambhuva Manu saw that Dhruva Mahārāja understood the philosophy of Vaiṣṇavism and yet was still dissatisfied because of his brother's death, he gave him an explanation of how this material body is created by the five elements of material nature. In the *Bhagavad-gītā* it is also confirmed, *prakṛteḥ kriyamāṇāni:* everything is created, maintained and annihilated by the material modes of nature. In the background, of course, there is the direction of the Supreme Personality of Godhead. This is also confirmed in the *Bhagavad-gītā* (*mayādhyakṣeṇa*). In the Ninth Chapter, Kṛṣṇa says, "Under My superintendence material nature is acting." Svāyambhuva Manu wanted to impress on Dhruva Mahārāja that the death of the material body of his brother was not actually the Yakṣas' fault; it was an act of the material nature. The Supreme Personality of Godhead has immense varieties of potencies, and they act in different gross and subtle ways.

[*Continued in the next issue.*]

The Difference Between Bhakti and Karma



The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in June 1974 during an early-morning walk in Geneva.

Disciple: What does Kṛṣṇa mean when He says in the *Bhagavad-gītā* that we should be desireless?

Śrīla Prabhupāda: He means that we should desire only to serve Him. Śrī Caitanya Mahāprabhu said, *na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye:* "I don't want wealth. I don't want followers. I don't want beautiful women." Then what does He want? "I want to serve Kṛṣṇa." It is not that He says, "I don't want this, I don't want that. Let Me become zero." No.

Disciple: The nondevotee also says he knows what he wants, but he says, "I can accomplish the same good results without Kṛṣṇa."

Śrīla Prabhupāda: Then he is a fool, because he does not know what "good results" really are. Today he is struggling very hard for one "good result," but tomorrow he'll desire something else, because he must undergo a change of body when he dies. Sometimes he's taking the body of a dog and desiring one "good result," and sometimes he's taking the body of a demigod and desiring another "good result." *Bhramatām upary adhaḥ:* he's wandering up and down the universe, just like . . . what is that?

Disciple: A ferris wheel.

Śrīla Prabhupāda: Yes. Sometimes he is rising to an elevated position, and then again he must come down and take the body of a dog or hog. This is going on.

brahmāṇḍa bhramite kona
bhāgyavān jīva

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction
is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

RENEWING:
We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

GIFT SUBSCRIPTIONS:
An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

CHANGE OF ADDRESS:
If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

OTHER QUESTIONS:
We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 430
Alachua, FL 32616, USA

OR CALL US TOLL FREE:

1-800-800-3284
Fax: 1-386-462-1761
E-mail: btgsubs@krishna.com

guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja

"After wandering up and down the universe for many lifetimes, one who is very fortunate comes to devotional life by the mercy of the spiritual master and Kṛṣṇa." [*Caitanya-caritāmṛta, Madhya* 19.151]

Disciple: Well, the nondevotee will say, "We are also doing good service. You are distributing food, and we are also distributing food. You are opening schools, and we are also opening schools."

Śrīla Prabhupāda: Yes, but we are opening schools that teach Kṛṣṇa consciousness, while your schools are teaching illusion. The problem is that the rascals cannot understand the difference between *bhakti* [devotional service] and karma [material activity]. *Bhakti* looks like karma, but it's not karma. In *bhakti* we also work, but for Kṛṣṇa's sake. That is the difference.

For example, Arjuna fought in the Battle of Kurukshetra, but because he fought for Kṛṣṇa he is accepted as a great devotee. Kṛṣṇa told him, *bhakto 'si me . . . priyo 'si me:* "Arjuna, you are My dear devotee." What did Arjuna do? He fought, that's all. But he fought for Kṛṣṇa. That is the secret. He did not change his fighting capacity as a warrior, but he changed his mentality. At first he was thinking, "Why shall I kill my kinsmen? Let me leave the battlefield and go to the forest and become a mendicant." But Kṛṣṇa wanted him to fight, so at last he surrendered and did it as a service for Kṛṣṇa. Not for his own sense gratification, but for Kṛṣṇa's sense gratification.

Disciple: So sense gratification is there even in devotional service?

Śrīla Prabhupāda: Yes. A *karmī* works for his own sense gratification, and a *bhakta* works for Kṛṣṇa's sense gratification. That is the difference between a nondevotee and a devotee. Sense gratification is there in either case, but when you work for your personal sense gratification it is karma, and when you work for Kṛṣṇa's sense gratification it is *bhakti. Bhakti* and karma look similar, but the quality is different.

Another example is the behavior of the *gopīs* [Kṛṣṇa's cowherd girlfriends]. Kṛṣṇa was a beautiful boy and the *gopīs* were attracted to Him. They wanted Him as their lover, and they went out from their homes in the middle of the night to dance with Him. So it appears that they acted sinfully—but they did not, because the center was Kṛṣṇa. Therefore Caitanya Mahāprabhu recommends, *ramyā kācid upāsanā vraja-vadhū-vargeṇa yā kalpitā:* "There is no better mode of worshiping Kṛṣṇa than that practiced by the *gopīs.*"

But the rascals think, "Oh, this is very good. Kṛṣṇa danced in the middle of the night with other men's wives, so let us also gather some girls and dance, and we will also enjoy like Kṛṣṇa."

This is a gross misunderstanding of Kṛṣṇa's pastimes with the gopīs. To prevent this misunderstanding, Śrīla Vyāsadeva has devoted nine cantos of the *Bhāgavatam* to describing Kṛṣṇa's position as the Supreme Personality of Godhead. Then he gives a description of Kṛṣṇa's behavior with the *gopīs.* But the rascals jump immediately to the Tenth Canto, to Kṛṣṇa's dealings with the *gopīs.* In this way they become *sahajiyās* [pseudo devotees].

Disciple: Will such persons experience a change of heart, since they're somehow or other associating with Kṛṣṇa?

Śrīla Prabhupāda: No. Kaṁsa also associated with Kṛṣṇa—but as an enemy. That is not *bhakti. Bhakti* must be *ānukūlyena kṛṣṇānuśīlanam:* favorable devotional service. One should not imitate Kṛṣṇa or try to kill Him. That is also Kṛṣṇa consciousness, but it is not favorable and therefore it is not *bhakti.* Still, the enemies of Kṛṣṇa get salvation, because they have somehow or other thought of Kṛṣṇa. They get impersonal liberation, but they are not allowed to enter into the pastimes of Kṛṣṇa in the spiritual world. That benediction is reserved for those who practice pure loving devotion to Kṛṣṇa.

CALENDAR

*This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to **www.krishnadays.com**.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

October 13–November 10

(*Month of Dāmodara*)

NOVEMBER

3—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

6—Utthānā Ekādaśī
Fasting from grains and beans. Disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

9—Last day of Dāmodara-vrata and Cāturmāsya.

10—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Bhīṣma Pañcaka.

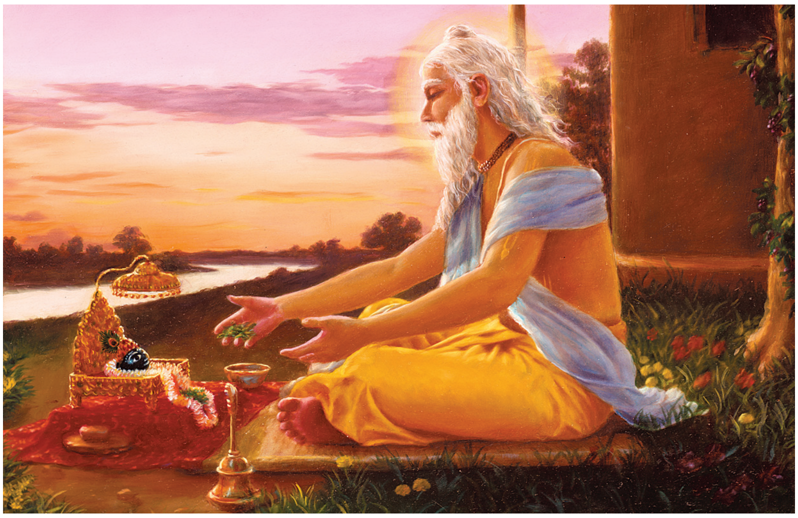
November 11–December 10

(*Month of Keśava*)

21—Utpannā Ekādaśī
Fasting from grains and beans.

DECEMBER

6—Mokṣadā Ekādaśī
Fasting from grains and beans. Also, the anniversary of the day on which Lord Kṛṣṇa spoke the *Bhagavad-gītā*.



Śrī Advaita Ācārya prays for Lord Caitanya's appearance.

Detail from a painting by Parīkṣit Dāsa

December 11–January 9

(*Month of Nārāyaṇa*)

14—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda.

21—Saphalā Ekādaśī
Fasting from grains and beans.

25—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

27—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

JANUARY

5—Putradā Ekādaśī
Fasting from grains and beans.

January 10–February 7

(*Month of Mādhava*)

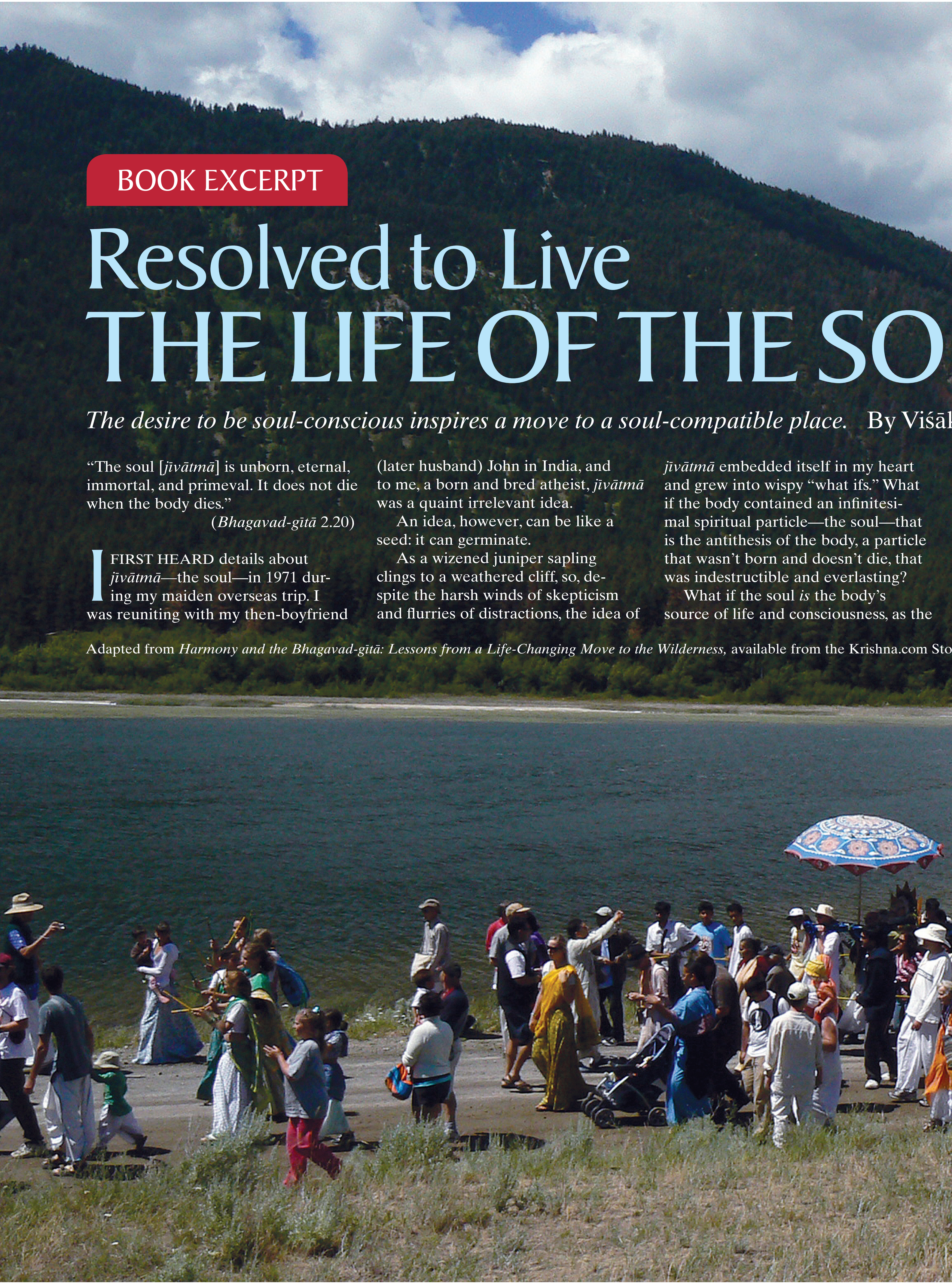
14—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

15—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

19—Ṣaṭ-tilā Ekādaśī
Fasting from grains and beans.

28—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇu-priyā Devī, the consort of Lord Caitanya.

30—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.



BOOK EXCERPT

Resolved to Live
THE LIFE OF THE SO

The desire to be soul-conscious inspires a move to a soul-compatible place. By Viśāl

"The soul [*jīvātmā*] is unborn, eternal, immortal, and primeval. It does not die when the body dies."

(*Bhagavad-gītā* 2.20)

I FIRST HEARD details about *jīvātmā*—the soul—in 1971 during my maiden overseas trip. I was reuniting with my then-boyfriend (later husband) John in India, and to me, a born and bred atheist, *jīvātmā* was a quaint irrelevant idea.

An idea, however, can be like a seed: it can germinate.

As a wizened juniper sapling clings to a weathered cliff, so, despite the harsh winds of skepticism and flurries of distractions, the idea of *jīvātmā* embedded itself in my heart and grew into wispy "what ifs." What if the body contained an infinitesimal spiritual particle—the soul—that is the antithesis of the body, a particle that wasn't born and doesn't die, that was indestructible and everlasting?

What if the soul *is* the body's source of life and consciousness, as the

Adapted from *Harmony and the Bhagavad-gītā: Lessons from a Life-Changing Move to the Wilderness,* available from the Krishna.com Sto

UL

khā Devī Dāsī

sun is the universe's source of heat and light? What if life doesn't come from a perishable, chance combination of material elements? As a photojournalist exploring Mumbai, these musings coaxed me from blaring car horns and teeming streets to some curious transcendent possibility. The mythical, irrelevant idea of *jīvātmā* began delicately to undermine what had been for me a lifetime of hidden hopelessness: what's the point of life, of peace, of accomplishment—of anything—if everything is a fleeting combination of elements? Why distinguish evil from honorable, orderliness from mess? And why work so hard?

re.

Far from the influences of city life, the residents of Sharanagati Village in remote British Columbia celebrate Lord Jagannātha's Rathayātrā.

More than a consoling theory to save me from confusion and gloom, without my intending it, the plausibility of *jīvātmā* gradually changed my perception. Early one morning, before Mumbai's bustle began, I watched a bullock cart lumber up to one of the city's most popular sweet shops. Immediately, four robust men from the shop began unloading the cart's six twenty-gallon aluminum containers of fresh milk. One after the other they emptied the containers, the milk flowing like a waterfall in springtime, into six huge black iron woks that already had high flames under them. Skinny boys, holding long brass rods with wide flat ends, began stirring the milk. Meanwhile, a woman in tatters with three small children in equally threadbare clothes walked up. She tipped over each one of the empty and now relatively light containers, allowing the tiny bit of milk left in them to trickle into an earthen jug one of her children held. By the time she had tipped over all six containers, her jug was full of fresh milk. The sweet-shop workers ignored her, giving me the impression it was a regular routine. This woman carried herself with such dignity and cheer, was so conscientious of her task and loving with her children, that despite her humble activity I found myself considering her not a poor person or a woman or an Indian, but an individual animated by a noble, shining, divine spark. The soul's presence was becoming conceivable.

In *Bhagavad-gītā* Kṛṣṇa claims that the core of Arjuna's dilemma, and so also the core of mine—and everyone else's—is that we've forgotten who we are. We're a soul (*jīvātmā*), Kṛṣṇa says, that resides in the temporary body. The soul is subtler than the senses and so cannot be seen, touched, or tasted. It is beyond intelligence, which acquires and analyzes information, and beyond the mind, which wants to exploit what the senses perceive. The soul is beyond time and space. Its presence in the heart animates the body, and its absence reveals the body's true nature: a corpse.

> **The soul is beyond time and space. Its presence in the heart animates the body, and its absence reveals the body's true nature: a corpse.**

A Move to Simplicity

So, decades after Mumbai, pushed by the sickening endless stress of Los Angeles life and pulled by a spiritual call, John and I put aside our fear of amenities lost to raw simplicity, packed all we owned into boxes, helped our daughter Priya mark each box with its contents, put them in a rented truck, and headed north. Trepidation melded with hope and joy as a five-year-old and two graying pioneers with young hearts waiting to be unboxed drove off, ready to be all they were meant to be, ready to renew their love for life and for each other and to explore their own lovability, ready to be themselves—*jīvātmās.*

As we passed the modern clutter of human attempts for happiness in the form of cavernous malls, places for fast and thoughtless food, rows of office buildings, alluring yet dizzying shopping centers, I considered that simply by observing myself I could experience *jīvātmā's* presence: how I always sought happiness and *jīvātmā* is always happy; how I didn't want to die and *jīvātmā* is eternal; how I yearned for meaning and understanding and *jīvātmā* is purposeful and knowledgeable; how I was convinced of my importance and *jīvātmā* is innately important; how, despite my age, I felt young and *jīvātmā* is youthful.

It didn't end there. I thought of how at odd moments, while being caressed by the ocean breeze, I could feel that I was self-satisfied and loved to give of myself; *jīvātmā* is fulfilled and flourishes through selfless service. I really didn't need to compare myself to others or to be special and popular.

In all the many years between Mumbai and Los Angeles the tenacious idea of *jīvātmā* remained rooted in the rocky outpost of my heart. And now part of me wanted to try to be who I am, try to untie the knot of ignorance that made me misidentify myself with my mind and body. Maybe I was an alien in the city hubbub because I was alien to my actual self; maybe it was *jīvātmā* who cried from my heart, "Go beyond the surface of existence!" *Jīvātmā,* my mysterious inner voice, knows that the body and mind it gives life to have a refined importance and purpose. *Jīvātmā* is dedicated to that purpose.

That tiny spiritual particle rejects the way I misuse my body, my mind, and a society that supports such misuse. But to be *jīvātmā*-conscious I felt I needed a *jīvātmā*-compatible place. Fortunately, John wanted the same for himself, and we both wanted it for Priya.

Sharanagati, a Hare Kṛṣṇa community in British Columbia, Canada, was austere and remote, but it was perhaps the only place where my family and I could learn that sacredness wasn't complicated and impossible. I am, and we all are, already sacred. To realize our sacredness, some of us—like my family and I—needed to live in a place more sanctified than a city, a natural place with people who lived lightly on this earth, people filled with wonder and love, yearning and gratitude.

Deciding to Live With Resolution

Three days and fifteen hundred miles after leaving Los Angeles, John, Priya, and I pulled into the driveway of our small, chocolate-colored, wood-sided Sharanagati rental. Until this moment the house had been sight unseen, and as I peered through the windshield at its small windows and noted the path an animal had made burrowing through the straw-bale insulation in the house's crawl space, misgivings crept over me. What kind of place was this? Stiff from sitting, I stepped down from the truck into Sharanagati's silent, spacious beauty. Its unsullied air, its endless sun-soaked hillocks and draws, its huge brilliant blue sky brought me face to face with some profound yet warm reality that welcomed and embraced me.

I was elated. John, Priya, and I had actually done it. We'd broken free. We'd made a scary, revolutionary move not based on our work, on what others expected of us—and certainly not on the climate or on our convenience!—but on what was best for us as a family and as individuals. Even the still unknown condition of our rental didn't dampen my spirits. John and I figured our monthly expenses here would be a third of what they'd been in Los Angeles.

A couple of days later, just after we'd emptied our last moving box, I was on the southern slope next to our new home, pulling weeds and shifting rocks to make space for a garden. It was a torrid and windless June afternoon, and when I paused under the shade of a large fir, I became aware of a layer of activity at ground level—black ants; black-and-red ants that, I discovered, gave a wicked bite; small, medium, and large ants. They walked hurriedly for a few inches and hesitated, sometimes consulting briefly with ants going the other way, slightly altered their course and rushed on. Soon I'd uncovered six large ant colonies under different rocks, each highly populated and furiously busy, and several containing about a hundred large, whitish, well-organized oval eggs that looked like rows of puffed rice. Every ant was acting in its specific function, with some clear and highly motivated intent. Apparently it was never discouraged and was rarely confused, even when its home was disturbed and the activity around it frenzied. By their nature the ants were determined, disciplined, and harmonious.

I, however, was not an ant. Although I appreciated their resolute determination and cooperativeness, unlike them I didn't act simply out of instinct but had choices: I could choose to battle the ants or to ignore them. Although ant bites discouraged Priya from gardening, I could choose to be conscious of the higher self and to act according to its promptings, or to ignore the inner voice—the soul's voice—that wanted more than an ant-free garden. That voice wanted to be free from slaving to wants; it cried for something beyond getting educated, making a living, raising a family, and leaving a good name for posterity. It insisted, "Life is more than a perpetual war against various troubles

Mayapur Institute's

2012 Gaura Pūrṇimā Courses

February 6–March 12, 2012

February 5: Nityānanda Trayodaśī

February 6–9: *ISKCON Disciples Training Course*
With Anuttama Dāsa & Atul Kṛṣṇa Dāsa

February 10: GBC Meetings Begin

February 16–21: *VTE Teacher Training Course 1*
(Separate sections for men & women) With Atul Kṛṣṇa Dāsa,
Su-gītā Vāṇī Devī Dāsī & Śyāmalā Sakhī Devī Dāsī

February 22–25: *Varṇāśrama Mission: Make Vṛndāvana Villages*
With Bhakti Rāghava Swami & Bhakta Dhīra Dāmodara Swami

February 23: Gaura Pūrṇimā Festival Begins

February 23–28: *ISKCON Leadership & Management Course*
With Anuttama Dāsa

February 29–March 4:
Śrīla Prabhupāda: Our Founder-Ācārya
With Sureśvara Dāsa

February 29–March 5: *VTE Teacher Training Course 1*
(Separate sections for men & women)
With Atul Kṛṣṇa Dāsa & Su-gīta Vāṇī Devī Dāsī

March 8: Gaura Pūrṇimā

March 10–12: *Bhakti Śāstri Teacher Training Course*
With Janmāṣṭamī Dāsa

April 5–June 30: *Bhakti Vaibhava Course (Module 1)*
Śrīmad-Bhāgavatam, Cantos 1–3

More details at http://www.mayapurinstitute.org
E-mail: mayapur.institute@pamho.net

and miseries. It's meant for more than eating and sleeping, sexual satisfaction, work and recreation."

Bhagavad-gītā unequivocally informed me that I was meant to function as *jīvātmā*—that is, to participate in the spiritual dimension of life. To do this was another kind of struggle as I, *jīvātmā*, transformed the theory of *jīvātmā* into practice. But I am an ordinary person, not a saint. Would this work? In these first weeks, the novelty of plowing the earth and the luxury of silence and open space made Sharanagati life a delight. But as weeks became months, years, and decades, would I become robotic instead of resolute? Would this new life become as mindless as my old one?

Maybe, by following *Bhagavad-gītā's* straightforward guidance, in our country setting my family and I, whatever our shortcomings, could live as *jīvātmās*. The bedrock of our attempt would be resolution—our ongoing decision to defy our own contrary moods and doubts while trying to make the best choices, big and small, in the present moment. My husband and I could easily lose our focus and return to Los Angeles. But for our own good and because it was the best place we knew of for our daughter, we didn't make that choice. We stayed. In Sharanagati, swaddled by nature, we felt the chastity of our antlike resolution would take even a grain of faith seriously and suspend unbelief; the mystery of resolution would allow us to trust the intangible, knowing that external events did not and never would possess ultimate power over us.

When on my knees by myself—in my garden or my bedroom or a temple—through resolution I would take responsibility for my life, subordinate my feelings to my values, and risk replacing my old patterns of thought with fresh ones offered in the *Gītā*. Through spiritual resolution I'd act for the good of *jīvātmā* and, with simple sincerity, avoid diversion and dryness.

So, "resolute" meant to keep focused, to tolerate troubles (including mosquitoes and children's messes), to be flexible before challenges, to discriminate between what to and what not to do, and to learn from mistakes. After trying eco-friendly but ineffective ant deterrents, I avoided admitting defeat by ignoring the ants, only to discover that black bears enjoyed turning over our garden rocks to find and lap up colonies of them. Bears checked the ant population, and all I had to do was replace bear-turned rocks. (These bears were people-shy, so we didn't have to fear them. In fact, we hardly even saw them.) If I could remain clear and resolute, at least *some* problems would work themselves out.

"Irresolute" would mean that, discouraged by my dullness, upset by difficulty, and neglectful of *jīvātmā*, I'd live a humdrum life feeling like lost luggage, vulnerable to changing fortunes and others' opinions, with a blind hope in future happiness. And I'd avoid the frightening experience of being alone and feeling the emptiness and futility of an existence captured only by externals by being engrossed in work or using the many distractions society offers.

The most important decision in my life fell to me: to accept my role, fulfill my duties, and at the same time, become aware of my identity and purpose. From the strength of resolution I could approach the choices and events in my life consciously, whether I was in the city, the country, or in between. But for now, John, Priya, and I were glad to be in the country. A month after we arrived in Sharanagati, Priya and I were planting our third pear tree when a plane flew high overhead, leaving a sky-long trail of white exhaust. Astonished, Priya looked up and said, "What is *that*?" with a tone that made me also wonder why it was necessary for a great, noisy metal contraption to mar the boundless pure blue yonder.

Ants were still busy at our feet, but there were fewer of them.

Viśākhā Devī Dāsī has been contributing articles and photographs to BTG for almost forty years. For more information about her and her books, visit her website: http://our-spiritual-journey.com.

STAY INFORMED & INSPIRED

Sign up for these free email services from Krishna.com

"Krishna.com Newsletter"
Keep up with the new pages on Krishna.com. We're always adding more.

"Thought-a-week"
Spiritual candy for the inquisitive mind.

"Sanskrit-word-a-week"
Discover the richness of the world's oldest language.

"Verse-a-week"
Ever-fresh insights from the *Bhagavad-gītā.*

"Picture-a-week"
Windows on the spiritual world.

"Krishna.com Store Deal-of-the-week"
Don't miss the deal you've been
waiting for. New services and new products, all designed for you.

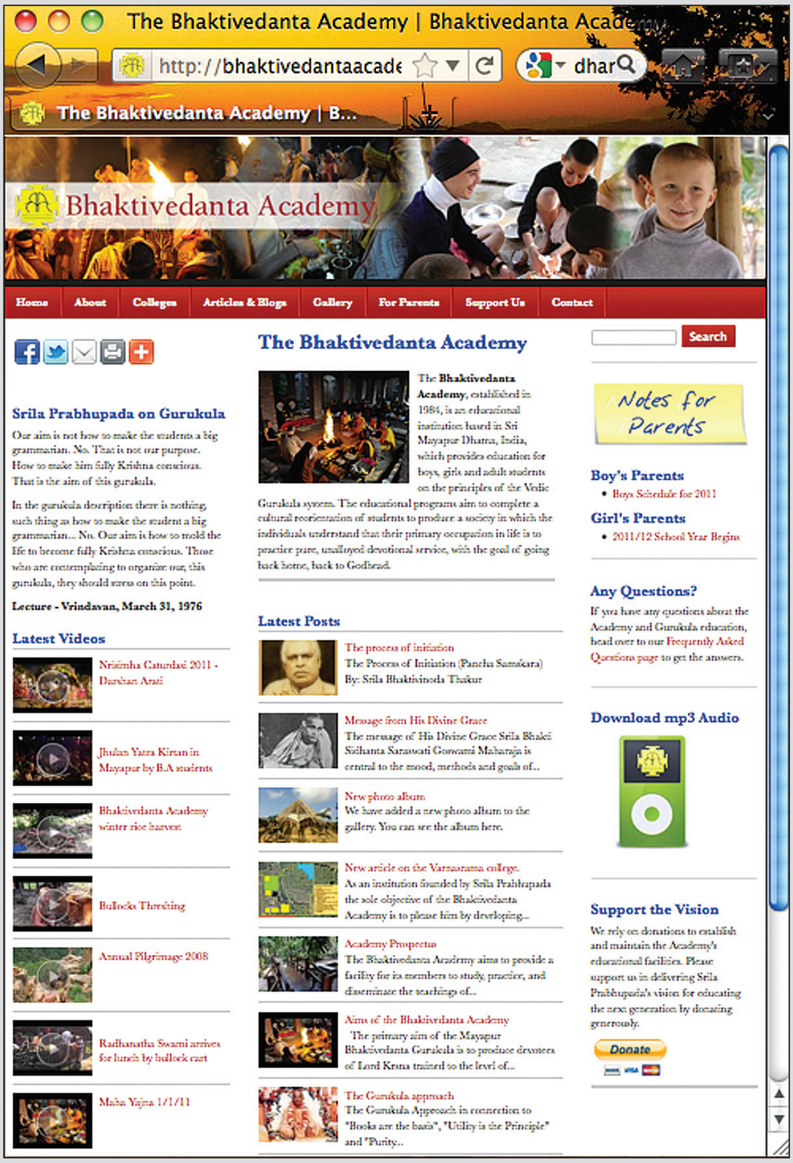
"Krishna.com Store Newsletter"
Stay up to date with the latest additions to our ever-growing store.

"Back to Godhead Newsletter"
Learn more about the magazine that's assisting you
in your quest for the Absolute Truth.

Go to www.krishna.com/emailnews to sign up. It's easy!

e-Krishna

Profiles of Kṛṣṇa-related websites



Srila Prabhupada on Gurukula

Our aim is not how to make the students a big grammarian. No. That is not our purpose. How to make him fully Krishna conscious. That is the aim of this gurukula.

In the gurukula description there is nothing, such thing as how to make the student a big grammarian... No. Our aim is how to mold the life to become fully Krishna conscious. Those who are contemplating to organize our, this gurukula, they should stress on this point.

Lecture - Vrindavan, March 31, 1976

Latest Videos

- Nrsimha Caturdasi 2011 - Darshan Arati
- Jhulan Yatra Kirtan in Mayapur by B.A students
- Bhaktivedanta Academy winter rice harvest
- Bullocks Threshing
- Annual Pilgrimage 2008
- Radhanatha Swami arrives for lunch by bullock cart
- Maha Yajna 1/1/11

The Bhaktivedanta Academy

The **Bhaktivedanta Academy**, established in 1984, is an educational institution based in Sri Mayapur Dhama, India, which provides education for boys, girls and adult students on the principles of the Vedic Gurukula system. The educational programs aim to complete a cultural reorientation of students to produce a society in which the individuals understand that their primary occupation in life is to practice pure, unalloyed devotional service, with the goal of going back home, back to Godhead.

Latest Posts

The process of initiation
The Process of Initiation (Pancha Samskara)
By: Srila Bhaktivinoda Thakur

Message from His Divine Grace
The message of His Divine Grace Srila Bhakti Sidhanta Saraswati Goswami Maharaja is central to the mood, methods and goals of...

New photo album
We have added a new photo album to the gallery. You can see the album here.

New article on the Varnasrama college.
As an institution founded by Srila Prabhupada the sole objective of the Bhaktivedanta Academy is to please him by developing...

Academy Prospectus
The Bhaktivedanta Academy aims to provide a facility for its members to study, practice, and disseminate the teachings of...

Aims of the Bhaktivedanta Academy
The primary aim of the Mayapur Bhaktivedanta Gurukula is to produce devotees of Lord Krsna trained to the level of...

The Gurukula approach
The Gurukula Approach in connection to "Books are the basis", "Utility is the Principle" and "Purity...

Boy's Parents

- Boys Schedule for 2011

Girl's Parents

- 2011/12 School Year Begins

Any Questions?

If you have any questions about the Academy and Gurukula education, head over to our Frequently Asked Questions page to get the answers.

Download mp3 Audio

Support the Vision

We rely on donations to establish and maintain the Academy's educational facilities. Please support us in delivering Srila Prabhupada's vision for educating the next generation by donating generously.

www.bhaktivedantaacademy.com is the website for the Bhaktivedanta Academy in Mayapur, India, which provides education for boys, girls, and adult students based on the principles of the Vedic *gurukula* system. The Academy comprises the Sri Rupanuga Paramartika Vidyapitha, the Sri Sandipani Muni Asrama, and the Bhaktivedanta Cultural Academy.

The mission of the Bhaktivedanta Academy is to help its students study, practice, and disseminate the teachings of Vedic philosophy, culture, and science in the context of *Śrīmad-Bhāgavatam* and Śrīla Prabhupāda's teachings.

Under "Colleges" on the menu bar you can read about each campus in the Academy and the educational services they provide. From this menu you can also download a copy of the Academy admissions policy, the curriculum, and the prospectus.

The website contains a collection of videos depicting many of the festivals and activities undertaken by students at the Academy, as well as a photo gallery where you can see the beautiful surroundings and gardens of the various campuses.

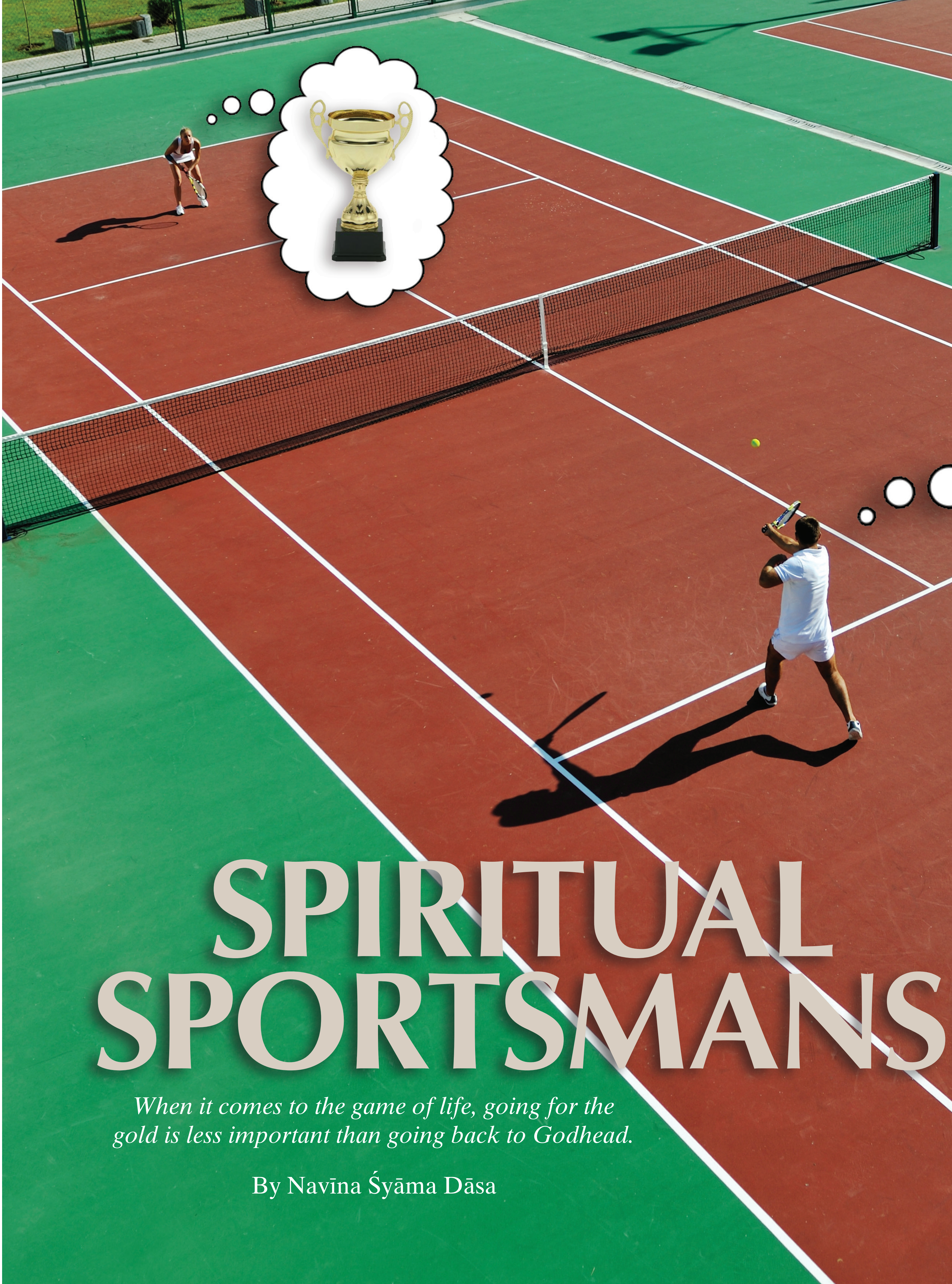
Click on the "About" section to read about the mission of the Academy and the concepts of Vedic education to which it adheres. This section also lists the names of the deans, the teachers, and their qualifications. In this section you will also find a detailed list of Frequently Asked Questions.

For the latest news about the Academy, and to read the blog with articles about Vedic education, click on "Articles and Blog." On the Home page, click on the picture of an iPod to download audio from lectures.

The site contains all the information you need to consider a Vedic education for your child. If you'd like to learn more, click on "Contact," and the Academy staff will promptly reply.

The Bhaktivedanta Academy is a brahminical institution working to deliver Śrīla Prabhupāda's vision for educating the next generation. It seeks support from those who value its mission.

—*Antony Brennan*



SPIRITUAL SPORTSMANS

When it comes to the game of life, going for the gold is less important than going back to Godhead.

By Navīna Śyāma Dāsa

Tennis: ©.shock | istockphoto.com. Montage by Yamarāja Dāsa.

"IT'S NOT ABOUT whether you win or lose, but how you play the game." In the United States, most children have heard this cliche at some point in their lives, most likely after losing an athletic competition. Parents may intend it as a reminder that following the rules and losing is preferable to breaking the rules and winning. Participants certainly have several options in how they approach any sport or game, often determined by their level of maturity. Let's consider three approaches as they might apply to tennis.

Young children sometimes swing their rackets with abandon, hitting balls over the fence, at their opponent, or into the net, all with equal delight. With no particular goal in mind and no understanding of the rules, they believe whatever they do is right, as long as they are enjoying themselves.

Students engaged in a tournament, in contrast, would likely be grave and focused; for them, the contest is less about having a good time and more about achieving prestige among their peers. To this end, knowing and mastering the rules is of paramount importance, for the slightest misstep could cost them the match, while careful compliance might lead to victory.

Finally, a businessperson playing tennis with a potential client would exhibit a different mood. Concerned more with establishing a relationship and eventually sealing a deal, he or she would consider the result of the tennis match of comparatively little consequence. Though still heedful of the rules, the businessperson follows them only for the sake of civility and rapport, having a greater goal in mind than mere athletic triumph.

We can also approach the game of life in three ways, particularly in regard to whether and how we incorporate religion.

Some people reject religion. Their goal is to extract as much sensual and emotional pleasure as possible from each day, and how they do so is a matter of personal preference, not prescription. Like children playing, they do not recognize an underlying order or guiding scheme to life's game, and so feel free to behave as they see fit.

Other people accept religion as a means to achieve temporal success. Just as participants in a tournament know that meticulously following the rules is the only way to win a trophy, many religious adherents comply with divine law as the surest way to achieve happiness in this world. They recognize a creator and controller, but they think the principles He propounds concern primarily the here and now.

Yet another group views religion as a path to enlightenment; success or failure on the terrestrial plane is neither their focus nor the ultimate purpose of their life. Like a businessperson playing proper tennis merely to connect with a client, they dutifully follow religious rules and rituals in their everyday lives, but only to cultivate a relationship with God. They thus use the game to attain a more glorious type of success.

Śrīla Prabhupāda consistently invited his audience to take up this last approach to religion. He declared that to deny the existence of God by flaunting His laws is foolishness in the extreme. Yet he also suggested that to accept these laws merely as a formula for material prosperity is short-sighted. Rather, he encouraged his followers to adopt many of the innumerable regulations in the Vedic scriptures governing how to live in this world, not necessarily to be happy in this realm, but to uplift their consciousness and help them secure entrance into a higher realm. For example, in the second verse of *The Nectar of Instruction*, he explains: "Those interested in Kṛṣṇa consciousness should not be eager to accept the rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Kṛṣṇa consciousness."

Certainly Prabhupāda's teachings

were not unique in this regard: The sincere seeker can uncover a similar theme in many of the world's great faiths, particularly in their earliest presentations. And various modern movements also purport to offer their followers access to another and better plane of existence. But the process of Kṛṣṇa consciousness provides a particularly compelling and dynamic opportunity for the confused and dissatisfied inhabitants of today's world to accept religion in its most profound sense: a means to transcend our mundane and temporary existence revive our eternal spiritual relationship with God.

> **The first distinctive feature of Kṛṣṇa consciousness is the detail with which it presents the alternate reality that is our true home.**

Details of the Spiritual World

The first distinctive feature of Kṛṣṇa consciousness is the detail with which it presents the alternate reality that is our true home. Not only do the Vedic scriptures directly describe the kingdom of God, as in the Fifteenth Chapter of the Third Canto of *Śrīmad-Bhāgavatam*, they also capture how the Lord reenacts His activities in that world whenever He descends to this one, as in the Tenth Canto of *Śrīmad-Bhāgavatam*.

Is the spiritual realm anything like its material counterpart? Yes and no. The *Brahma-saṁhitā* (5.56) summarizes its essence, informing us that it has the same basic structure and includes the same basic interactions as this world: There are trees and sky, the people have arms and legs and like to relate to each other, and there are days and nights and jokes and dancing. But that world is distinct in several significant ways. To begin with, the hindrances that plague us here don't exist there. Nobody is worried about being ugly or clumsy or stupid or weak; nobody grows old; nobody dies. Rather, the *Śrīmad-Bhāgavatam* (3.15.14) tells us that all the residents of the kingdom of God are equal in perfection to God Himself, albeit not on the same scale. And nobody there feels lonely or rejected or bored. Instead, they all happily engage in the loving service of the Lord.

Indeed the centrality of Kṛṣṇa is the most fundamental distinguishing feature of the spiritual world. On this plane we look at the people and objects around us in terms of our own interests. When we see food, we consider whether we find that particular kind relishable or repugnant. When we see other people, we consider whether we find them attractive or not, or what benefit we might get from having a relationship with them. In short, each of us is the principal subject of our own mini-universe, and all others are more or less objects in the background, to be enjoyed or avoided as we wish.

On the spiritual plane, however, Kṛṣṇa is the main character in everyone's life story. The desire to please Him motivates all of their thoughts and deeds, and this common objective completely harmonizes the interactions they have with each other. Like a pond in which many stones have been successively thrown in the same spot, creating ripple after circular ripple, all with the same center and following the same rhythmic course, the kingdom of God is the scene for diverse activities, all with the same focus.

How We Got Here

Not only do the scriptures of Kṛṣṇa consciousness elaborately recount the beauty and joy of the world from which we came, they also explain how we ended up here instead. Why, if our true home is in the spiritual sky, do we find ourselves in this realm of misery and struggle? And why, if all we see around us is merely an illusion, does it appear so tangible and real, whereas the spiritual world strikes us as fantasy?

Without answers to these questions, we might find belief in God and His wondrous realm intellectually unjustifiable. Then, instead of taking religion seriously, we might be inclined to play the game of life according to our own rules. Fortunately, the Vedic scriptures offer a profound answer, distinctly reverberating what in other traditions has receded into a faint background echo: We are here because we became envious of God and wished to supplant Him.

Those of us accustomed to struggling with belief in God (what to speak of justifying that belief to others) may find it hard to conceive of God's existence as the foundational truth and primary reality of life. Yet, in the spiritual world, that is everyone's vision, and God's apparent absence in our world is actually an elaborate illusion. Indeed, this world's sole function is to simulate existence without God. It's only a simulation because He always remains behind the scenes to orchestrate its operation through His various energies, just as a manager and his or her administrative structure are always behind the smooth functioning of any organization, be it a city, corporation, or nation. But God runs the world discreetly enough that one may, if one is so inclined, pretend He does not exist. Why does He stay hidden? Simply to satisfy our desire to be rid of Him.

Though every inhabitant of the kingdom of God is blissfully intoxicated with pure love for God, without the slightest trace of dissatisfaction, some inconceivably wonder what it might like to be the center of the circle, rather than part of one of its surrounding ripples. This thought becomes the harbinger of misfortune for those living entities, to whom Kṛṣṇa gives the blessing and curse to have this illicit desire fulfilled. As Śrīla Prabhupāda summarizes at the end of his purport to *Caitanya-caritāmṛta*, *Madhya* 20.117: "One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence."

We should not therefore think the seeming genuineness of this world to be inconsistent with its fraudulence. If the world appeared otherwise, it would not be serving its function. Just as mischievous children yearning to break into the cookie jar can do so only when their parents have left the house, so too can rebellious souls experience the ephemeral thrill of independence from God only if they believe they are alone in the universe; in either case, if the authority figures keep poking their faces in the door, that spoils all the fun.

How to Get Back

We have thus inaugurated our life of suffering by turning away from Kṛṣṇa and forgetting Him, and our only solution is to once again engage exclusively in His service. But is this a realistic goal? True, the Vedic scriptures make the remarkable claim that the unquestioned consensus-reality of the majority of the world's population is a charade, and support this assertion with sophisticated accounts of the actual reality and why we've been cut off from it. But while this may be enough to convince us that religion in general, and Kṛṣṇa consciousness in particular, merits our thoughtful consideration, we will likely need more to commit ourselves completely. After all, if sensual and emotional interactions have been our only source of pleasure, we will find it difficult to go beyond accepting religion as merely the best means to foster these interactions, like immature tournament players who become consumed by the goal of winning a tennis trophy and can no longer imagine anything more important. Only if we can taste a higher pleasure from spiritually interacting with God can we embrace religion for its true transcendent purpose, like a businessperson who is unconcerned with losing a trivial game, having seen what substantial gain can come from the relationship established through its proper play.

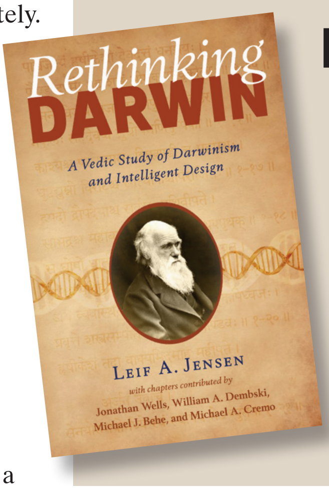
Kṛṣṇa consciousness—as explained by Śrī Caitanya Mahāprabhu in India over five hundred years ago and by Śrīla Prabhupāda all over the world over forty years ago—provides just such an opportunity to access spiritual reality within this lifetime. In fact, the recommended process is uniquely noteworthy for its simplicity, potency, and rapidity. Just by reciting the names of God, especially Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, with a sincere heart and full attention, one can feel unmistakable spiritual satisfaction. Such is the wonder of Kṛṣṇa's material creation: It is so complete and perfect that it can simultaneously provide a God-free playground for those wishing to ignore Him, as well as a God-centered temple for those wishing to serve Him. Even in this world, God's existence can become as apparent and tangible to us as the nose on our face. And the resultant pleasure, veritable and ever increasing, is just the incentive and support we need to live righteously in this world, acting in accordance with the principles of religion, but solely to elevate ourselves to the eternal spiritual realm.

Life, like any game, can be played in different ways. If we ignore the rules of religion and act out of ignorant whimsy and puerile recklessness, we should expect only frustration and disaster. And if we follow the rules simply to win the game, overlooking their ultimate purpose, we may achieve some temporary happiness here, but we will miss out on a much greater prize. Instead, real religion means to follow scriptural regulations to develop our relationship with God and return to His kingdom.

The Vedic scriptures make an especially strong case for taking such an approach because they give a rich and extensive account of our eternal home, directly confront the cause of our present condition as refugees, and provide motivation and assurance by offering a glimpse, even in this world, of the spiritual nature. Kṛṣṇa consciousness thus extends an opportunity to the reflective and daring soul to move beyond childish games and engage in our real business: serving and loving God. Perhaps the famous American sportswriter Grantland Rice had essentially the same message in mind when he penned these lines in his 1908 poem "Alumnus Football":

For when the One Great Scorer comes
To write against your name,
He marks—not that you won or lost—
But how you played the Game. ❀

Navīna Śyāma Dāsa is a disciple of His Holiness Bhakti Cāru Swami. He lives with his wife and their new daughter, Varada Lila, in Philadelphia, where he is a law student at Temple University. He can be contacted through his website, VastuShyam.com.


Rethinking
DARWIN
A Vedic Study of Darwinism and Intelligent Design
Leif A. Jensen
with chapters contributed by
Jonathan Wells, William A. Dembski, Michael J. Behe, and Michael A. Cremo

Darwinism & Intelligent Design

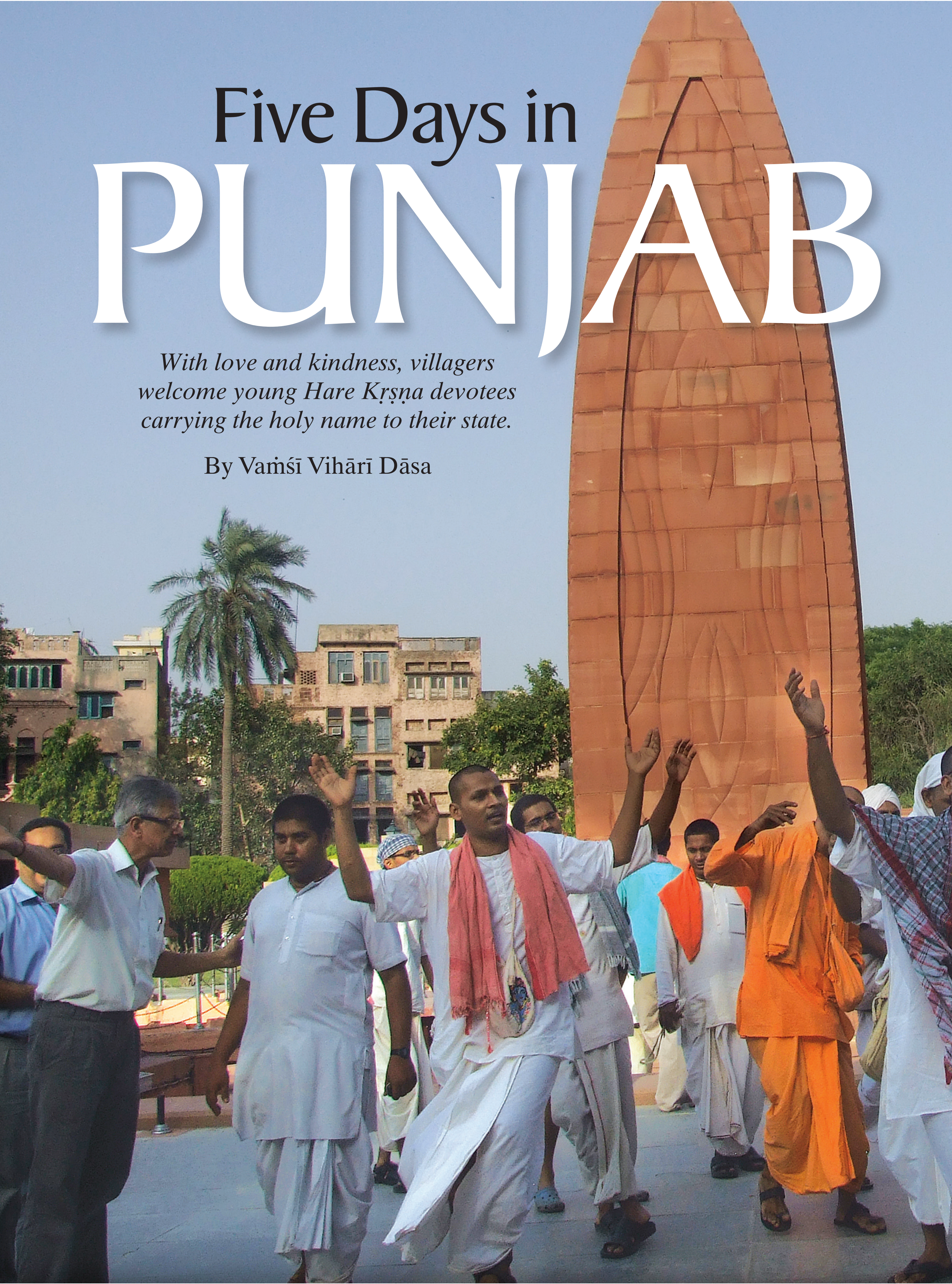
In *Rethinking Darwin,* Danish science writer Leif A. Jensen (Lalitanatha Dasa), in collaboration with leading Intelligent Design proponents such as Dr. Michael Behe, Dr. William Dembski, and Dr. Jonathan Wells, points out flaws in the Darwinian paradigm and examines the case for intelligent design. The argument for design is next expanded with further evidence from archeology, cosmology, and studies of consciousness. Finally, based on the irreducible nature of consciousness, the book suggests an alternative paradigm drawn from the Vedic texts of ancient India.

Available online from store.krishna.com

Five Days in PUNJAB

With love and kindness, villagers welcome young Hare Kṛṣṇa devotees carrying the holy name to their state.

By Vaṁśī Vihārī Dāsa



EVERY YEAR in our temple, ISKCON Chowpatty, as a part of the training program for the new residents, a few senior members of the *brahmacārī āśrama* lead the younger group to visit villages on foot in different states of India. To experience village life and Vedic culture, we travel without an itinerary. We perform *kīrtanas,* give lectures, accept donations, stay overnight in schools or public lodges, and leave for the next village the following day.

In previous years we had visited Rajasthan and Odisha, where we felt welcomed in the natural culture of Kṛṣṇa worship. Last year we decided to travel to Punjab, the most fertile land in India, which until a few years ago was a hotbed of terrorism. We knew it would be a challenge to be in the midst of the Sikh population. Yet depending on the Lord was also an important agenda of our travels.

With thirty-two devotees and attractive Gaura-Nitāi deities (Caitanya Mahāprabhu and Nityānanda Prabhu), we began our trip. Since last year was the five-hundredth anniversary of Lord Caitanya's acceptance of *sannyāsa,* we decided to emphasize *harināma-saṅkīrtana,* the congregational chanting of the holy names of the Lord, which was central to Lord Caitanya's mission.

Amritsar and Ferozpur

After spending two nights on a train from Mumbai, we reached Amritsar, the city of the magnificent Golden Temple. We began with a tour of the temple and the historic Jallianwala Bagh, the site of the gruesome massacre of Indians by British soldiers in 1919. From there we left for Ferozpur, on the India-Pakistan border.

Mr. Jitendra Mehra, the caretaker of a Rādhā-Kṛṣṇa temple, met us in Ferozpur.

"Stay in Ferozpur for all five days," he suggested, "and each day do *harināma-saṅkīrtana* and

Devotees chant at the site of the Jallianwala Bagh massacre.

programs. What is the need of going to the villages?"

But we had set our sight on the villages and settled for spending one day with him.

So our first public *harināma* of the trip took place in the streets of Ferozpur, and we were blown away by the response. Almost every shopkeeper made some offering in cash or kind for the deities. Some offered a garland of currency notes, some presented sweets, a goldsmith offered a silver bowl and spoon, from a pharmacy the Lordships received honey, from fruit vendors fruits and fruit juices. The atmosphere was full of joy and devotion. For a few hours we forgot we live in a world ruled by envy, competition, and greed. While the citizens of Ferozpur were enlivened to see thirty young men singing the holy names and dancing, we were enthralled to directly witness the mercy of Śrī Caitanya Mahāprabhu.

The group from ISKCON Chowpatty at the Golden Temple (left). Below, a Sikh pilgrim at the Golden Temple offers her respects.

The Indo-Pak Border

Thirty minutes from Ferozpur is the India-Pakistan border. Each evening soldiers of both nations perform a public ceremony. We wondered if we should go there. What would people think about seeing *sādhus* and Gaura-Nitāi deities at the national border? And most important, would they allow us to do *kīrtana*? Although skeptical, we decided to go.

An audience of Pakistanis sat on one side, Indians on the other. Amplifiers blared chants for the respective countries. As the soldiers performed their drill and stared down their opponents with hostile gestures, the crowd shouted patriotic slogans. Śrī Śrī Gaura-Nitāi sat smiling on the lap of a devotee, witnessing the frenzied event.

Suddenly, the songs on the Indian side stopped.

"You can sing *kīrtana*?" the soldiers asked.

We were jubilant. The atmosphere resounded with the holy names. Even the Indian soldiers swayed to the beats. It was a historic moment in this highly sensitive border post.

Later, as is customary, soldiers from each side came to the opposite territory and unfurled their nation's flag. The devotee carrying Gaura-Nitāi was on the edge of the Indian border. The tall, burly Pakistani ranger marched into the Indian territory, blew the bugle, and lowered the flag. Just then his eyes fell upon the deities; he was stunned, and his eyes filled with love. It was as if the eternal soul in that big, tough body achieved its constitutional nature as a part of God and was indescribably attracted to the beauty and mercy of Gaura-Nitāi. We were enthralled to see that even though the soldier returned to his camp, he kept looking back at the deities.

Śrīla Prabhodānanda Sarasvatī writes, "Even though a person may faithfully perform pious acts or render incomparable service to Lord Viṣṇu, his heart may still remain as hard as iron. Still, by Lord Caitanya's mercy, even a person more sinful than a cow-killer may flood the universe with a stream of tears of pure love for Lord Kṛṣṇa. Oh, when this happens, who can measure the intense happiness felt by golden Lord Caitanya?"

(*Śrī Caitanya-candrāmṛta* 127)

The First Village

The next day we reached Mamdot, a few kilometers from Ferozpur. Although we made no plans, it seemed that Gaura-Nitāi had made arrangements for us. We met Mr. Janakaraja, who eagerly arranged for our stay in a temple. After hours of *saṅkīrtana* in the streets of his village, we returned to the temple and asked the priest for some ingredients to cook.

His eyes widened, and he raised his hands to the sky.

"For the first time in the last sixty years," he said, "Vaiṣṇavas have come to this town to preach, and now you are saying you will cook on your own? Impossible!"

How could we refuse him? Immediately a team of four cooks began cooking for us.

In the evening we again performed *harināma* in the village and invited everyone for the night program. Almost 350 guests came. Addressing them in Punjabi, Dīna Gopāla Dāsa raised an issue troubling many families in the state: drug addiction. Because it's a border area, drug trafficking is easy there.

"We are having these problems," Dīna Gopāla said, "because we have stopped chanting the names of God and stopped studying our scriptures, such as the *Gītā* and the *Śrīmad-Bhāgavatam.* If we do not submerge in the intoxication of devotion to the Lord, the intoxica-

NOVELTY TEXTILE
ALL TYPE OF HANDLOOM GOODS
CURTAIN
BED SHEETS
TOWEL
BLANKETS
MATTRESS
Tel : 98145-39760
SONY

tions of this world will overpower us."

A local cable channel recorded our programs. The next day newspapers featured our stories. Thanking Janakarajaji and other villagers, we left for Khundra, a village ten kilometers away. We wanted to walk, but ignoring all our pleas, Janakarajaji arranged vehicles to take us.

Seeing the villagers' respect for *sādhus,* we were flabbergasted. While in the cities *sādhus* are considered thieves, escapists, or lazy people, in the villages, because of some Vedic culture, *sādhus* are respected even today. The villagers' respect reminded us of the need to be true Vaiṣṇava *sādhus* ourselves, to protect the positive image created by pure souls over the centuries.

Shopkeepers in Ferozpur respectfully welcome deities of Śrī Caitanya Mahāprabhu and Nityānanda Prabhu with offerings of food (above and left).

Śrīla Prabhupāda's Blessings

Villagers in Khundra were shocked to see the sudden arrival of thirty shaven-headed young men wearing dhotis and kurtas and singing and dancing. Initially people were skeptical and peered at us from their windows, as if we had landed from an alien planet. But soon they welcomed us with open hearts. We found the villagers to be simple and honest; perhaps that's the reason it's said that God resides in villages.

After the evening lecture, the villagers' exuberant participation in the *kīrtana* left us stunned. Later, as we rested at a nearby government school, a devotee read from the *Caitanya-caritāmṛta* (*Madhya* 7.82) about Lord Caitanya's South India tour: "Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village." While reading the purport, we felt Śrīla Prabhupāda was encouraging and blessing us: "This prediction of Śrī Nityānanda Prabhu's is applicable not only in India but also all over the world. . . . The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. . . . If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful."

An Unknown Friend

During our travels we usually tried to get some contacts and information before going to any village. At Khundra, however, we couldn't decide where to go, so we just started walking. We walked eight kilometers, crossing lush green rice fields, and reached Lakhoke Bahrama.

Uncertainty loomed large on our faces. Where to keep the luggage? Where to organize the program? Where to cook? We went to a government school and got permission to store our luggage there. We then left for *harināma-saṅkīrtana.* It was twelve noon, and the sun was blazing, yet the villagers enthusiastically took part in the *kīrtana.* We begged for food, and they generously gave us rice, *dāl,* and salt.

Sixty-year-old Ajaib Singh enquired about our program. While we were cooking with the donated ingredients, he and his friend Sukhbir Singh requested us all to have dinner at his place. Seeing his childlike enthusiasm and eagerness to serve, we were overwhelmed. His eyes shone with a father's love, and when he learned we were planning to rest on the floor that night, he became concerned.

"How is it possible that *sādhus* come to our village and sleep on the bare floor?" he asked. "I will arrange cots for all of you."

With great difficulty we explained to him that austere travel was not unusual for us.

"Okay, okay," he said with a voice full of humility and persuasion, "I have emptied my house for you. Tonight you sleep there."

We were tired after a day of hectic travel and had no strength to shift to a new place. We agreed that instead of doing the night program in the school, we would do it in his house.

Beyond Sectariansim

I went to check out Ajaib Singh's house. He was a gracious host, and I instantly felt at home. We then began to discuss the saints of Punjab and how the Sikh gurus sacrificed their lives to protect *sanātana-dharma.* The tales were hair-raising. On refusing to convert to Islam, many of them were immersed in boiling oil, buried alive in walls, and crushed under spiked iron wheels.

Why did they tolerate so much torture? I thought. Were they fanatics? No. They could have lived in peace by agreeing to convert, but being real *kṣatriyas,* they knew that if the Vedic culture were destroyed, the entire social structure would collapse. To protect the sacred culture, they sacrificed their lives.

As we heard these stories from Ajaib and Sukhbir Singh, sectarianism and religious dogma seemed trivial. We felt how vast devotion to the Lord is, far from narrow-minded, egoistic conceptions of God. Since God is the father of all, to think that only my path can reach Him is

In Mamdot, Dīna Gopāla Dāsa gives a public lecture in a temple (left), and children learn to chant the Hare Kṛṣṇa mantra.

the height of pride and arrogance. When God, who resides in everyone's heart, is pleased by a person's sincerity and humility, He reveals Himself with all divine knowledge.

Suddenly Ajaib asked, "Do you know why I invited all of you to my house tonight? So that the whole night I can learn about God from you."

His voice choked with humility.

"Tomorrow morning you will leave, and God knows when I will again get the association of *sādhus.*"

His character touched my heart deeply. We had met just a few hours earlier, and soon we would be separated, perhaps never to meet again. But his intimacy made me feel I was meeting an old friend. I also meditated on how the association of the *sādhus* he was hankering for was so easily available to me in ISKCON. I felt insignificant and humbled and hoped to realize the value of the association of devotees.

A Father's Blessing And Prayer

The next day, as we prepared to leave, Kuldip Singh, a tall, muscular Sikh, approached us. His gentle demeanor was a striking contrast to his tough bodily appearance. He repeatedly begged us to visit his house for *prasādam.* But Ajaib Singh had already arranged it at his house. We decided to eat less at Ajaib's house and stop at Kuldip's house before returning to Ferozpur.

The procession of chanters enters a village (right). Villagers welcome the devotees on the road from Khundra to Lakhoke Bahrama (above). At left, children are happy to receive the devotees at their school, where the travelers will spend the night as they journey from Mamdot to Khundra.

For breakfast Ajaib served hot *ālu-parāthas,* vegetables, pickle, and sweet *lassi.* He wanted to offer us everything he had. It was painful to part from him.

While leaving, we requested, "Since you are like our father, please bless us."

"I have only one blessing," he said in a faltering voice, "that you all become great saints. And I pray that just as you have come to our village to show us a glimpse of *sanātana-dharma,* you go to all villages and do the same."

His eyes moistened. So did ours.

We then went to Kuldip's home for *kīrtana* and talks about Kṛṣṇa consciousness. We were awestruck by the details he took care of in serving us. His family and neighbors also joined in *kīrtana.*

I was reminded of another verse from Śrīla Prabhodānanda Sarasvatī's *Caitanya-candrāmṛta* (114): "In every home there is a tumult of *hari-saṅkīrtana.* On everybody are tears, hairs standing erect, and other symptoms of ecstasy. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four *Vedas.* All this has appeared now that Lord Caitanya has descended to this world."

As we were leaving, Kuldip offered us a *saropa* (a shawl given to important guests) and a picture of prominent Sikh gurus. Though he didn't talk much, he was the epitome of service and gratitude.

The day before, we'd been uncertain of everything, but when the journey ended, we realized it was the sweetest day of all our trips in the past. Treasuring these memories, we prayed never to forget them.

The simple villagers of Punjab taught us that we should always be eager to serve and that wherever we see true devotion, we should respect it, regardless of the caste, nation, or religion it may belong to.

While we were visiting the villages, Mr. Mehra had been requesting us repeatedly to spend our last day in Ferozpur. He had arranged programs for us. It was difficult to refuse. So we ended our trip at Ferozpur, with a nonstop *kīrtana* for seven hours. ❀

Vaṁśī Vihārī Dāsa is the assistant editor of Bhagavad-darshan, *the Hindi edition of BTG.*

The chanting of the holy names brings spiritual happiness to villagers as the devotees travel from Mamdot to Khundra (above and left).

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

Founder-*Ācārya:* His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

---

INDIA

Agartala, Tripura — Mathchow Muhani, Assam-Agartala Rd., Banamalipur 799 001/ Tel. (381) 2327053, (381) 2204518, or 9436167045/ premadatadas@rediffmail.com
Ahmedabad, Gujarat — Satellite Rd., Sarkhej Gandhinagar Highway, Bopal Crossing, 380 059/ Tel. (79) 2686-1945, 1644, or 2350/ jasomatinandan.acbsp@pamho.net
Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (532) 2416718/ iskcon.allahabad@pamho.net
Amravati, Maharashtra — Saraswati Colony, Rathi Nagar 444 603/ Tel. (721) 2666849 or 9421805105/ iskconamravati@ymail.com
Amritsar, Punjab — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (183) 2540177
Aravade, Maharashtra — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (2346) 255766 or 255515, or 9371163955
Bangalore, Karnataka — Hare Krishna Hill, Chord Rd., 560 010/ Tel. (80) 23471956 or 23578346/ Fax: (80) 23578625/ manjunath36@iskconbangalore.org
Bangalore, Karnataka — ISKCON Sri Jagannath Mandir, No. 5, 1st Cross, Sri Puram, Sheshadripuram 560 020/ Tel. 9901060738 or 9886709603/ varada.krsna.jps@pamho.net
Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (265) 2310630 or 2331012/ iskcon.baroda@pamho.net
Beed, Maharashtra — Saint Sawata Mali Chowk, MIDC Rd., Beed 431 122/ Tel. (2442) 231799 or 233054
Belgaum, Karnataka — 211 Shukrawar Peth, Tilak Wadi, 590 006/ Tel. (831) 2436267, 2400108, or 4204672/ iskcon.belgaum@pamho.net
Bhadrak, Odisha — Gour Gopal Mandir, Kuansh Bhadrak 756 100/ Tel. (6784) 251730
◆ **Bhubaneswar, Odisha —** N.H. No. 5, IRC Village, 751 015/ Tel. (674) 2553517, 2553475, or 2554283/ gm.iskconbbsr.ggs@pamho.net
Brahmapur, Odisha — Hare Krishna Temple, N. H. No. 5, Dist. Ganjam, 760 008/ Tel. (680) 2350100 or 9437179400/ pancharatna.gkg@pamho.net
Brahmapur, Odisha — Sri Rama Govinda Mandir, Aska Rd., at Post Ankuspur, Brahmapur, Dist. Ganjam, 761 100/ Tel. (680) 2485720/ srigopalccd@yahoo.co.in
Chamorshi, Maharashtra — 78, Krishna Nagar, Dist. Gadchiroli, Chamorshi 264 403/ Tel. 09423422914
Chandigarh, Punjab — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (172) 260-1590 or 260-3232/ iskcon.chandigarh@pamho.net
Chennai — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (44) 24530921 or 24530923/ iskconchennai@gmail.com
Coimbatore, TN — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (422) 2574508, 2574812, or 2574813/ info@iskcon-coimbatore.org
Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (2892) 34606/ Fax: (2892) 34319
Gadei Giri, Odisha — Post Alabol via Balikuda, Dist. Jagatsinghpur, 754 108/ Tel. (6724) 238112/ srigopalccd@yahoo.co.in
Ghaziabad, UP — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ Fax: (120) 2824200/ iskcon.ghaziabad@pamho.net
Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509
Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (361) 2525963/ iskcon.guwahati@pamho.net
Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (8712) 77399
Haridaspur, WB — P.O. Chhaygharia, Bangaon, 24 Parganas, 743 704/ Tel. (3215) 57856
Haridwar, Uttaranchal — Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda 249 401/ Tel. (1334) 260818 or 9411371870
Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 8106130279 or (40) 24744969/ iskcon.hyderabad@pamho.net (Guesthouse: guesthouse.iskconhyd@pamho.net)
Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (385) 2455693/ manimandir@sancharnet.in
Indore, MP — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
Jaipur, Rajasthan — ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: ISKCON, 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020)/ Tel. (141) 2782765 or 2781860/ jaipur@pamho.net
Jhansi, UP — Inside Saiyar Gate, Near Kali Badi/ Tel. (510) 2443602
Kanpur, UP — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 9037188117, 9198707801, or 9198707804/ iskcon.kanpur@pamho.net
Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (1991) 233047
Kolkata, WB — 3C Albert Rd., 700 017 (behind Minto Park, opp. Birla High School)/ Tel. (33) 3028-9258 or -9280/ iskcon.calcutta@pamho.net
◆ **Kurukshetra, Haryana —** ISKCON, Main Bazaar, 136 118/ Tel. (1744) 234806 or 235529
Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (522) 2636500, 9415235050 or 9415008065/ lucknow@pamho.net
Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141 001/ Tel. 9316970600 or (161) 2770600 / iskcon.ludhiana@pamho.net
Madurai, TN — 37 Maninagaram Main Rd., 625 001/ Tel. (452) 274-6472
Mangalore, Karnataka — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hotel Rd., 575 003/ Tel. (824) 2423326 or 2442756, or 9844325616
◆ **Mayapur, WB —** ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (3472) 245620, 245240, or 245355/ Fax: (3472) 245238/ mayapur.chandrodaya@pamho.net
Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. (3879) 795133
◆ **Mumbai, Maharashtra —** Hare Krishna Land, Juhu 400 049/ Tel. (22) 26206860/ Fax: (22) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
◆ **Mumbai, Maharashtra —** 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (22) 23665500/ Fax: (22) 23665555/ info@radhagopinath.com
Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (22) 2811-7795 or -7796/ Fax: (22) 2811-8875/ jagjivan.gkg@pamho.net
Mysore, Karnataka — #31, 18th Cross, Jayanagar, 570 014/ Tel. (821) 2500582 or 6567333/ mysore.iskcon@gmail.com
Nagpur, Maharashtra — Bharatwada Rd., Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102, or 9423635311/ iskcon.nagpur@pamho.net
Nellore, AP — ISKCON City, Hare Krishna Rd., 524 004/ Tel. (861) 2314577 or 9215536589/ sukadevaswami@gmail.com
◆ **New Delhi, UP —** Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6, or 7/ Fax: (11) 2621-5421/ delhi@pamho.net; (Guesthouse: guest.house.new.delhi@pamho.net)
New Delhi, UP — 41/77, Punjabi Bagh (West), 110 026/ Tel. (11) 25222851 or 25227478
Noida, UP — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (120) 2506211
Pandharpur, Maharashtra — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (2186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Sri Sri Banke Bihariji Mandir, Golok Dham, Budha Marg, Patna-1/ Tel. (612) 2220794, 2687637, or 2685081; or 9431021881/ Fax: (612) 2205929/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (20) 41033222 or 41033223/ nvcc@iskconpune.in
Puri, Odisha — Bhakti Kuti, Swargadwar, 752 001/ Tel. (6752) 231440
Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (771) 5037555 or 9893276985/ iskconraipur@yahoo.com
Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., Opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
Ranaghat, WB — Gourdham, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (3473) 281150 or 281226/ shyamrup.jps@pamho.net
Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (427) 2001686/ iskcon.salem@pamho.net
Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (40) 780-5232/ Fax: (40) 814021
Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (3842) 34615
Siliguri, WB — ISKCON Rd., Gitalpara, 734 406/ Tel. (353) 426619, 539046, or 539082
Solapur, Maharashtra — Hare Krishna Land, 171/2 Uttar Kasabe, Akkalkot Rd., Bhaktivedanta Marg, near New Jakat Naka, Dist. Solapur, 413006/ Tel. 9371178393 or 9370651251/ shursendas@yahoo.co.in
Sri Rangam, TN — 103 Amma Mandapam Rd., Sri Rangam, Trichy 620 006/ Tel. (431) 2433945/ iskcon_srirangam@yahoo.com.in
Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (261) 2765891 or 2765516/ surat@pamho.net
Thiruvananthapuram, Kerala — Hospital Rd., Thycaud, 695 014/ Tel. (471) 2328197/ jsdasa@yahoo.co.in
Tirunelveli, TN — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (462) 2501640
◆ **Tirupati, AP —** K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (877) 2231760 or 2230009/ revati.raman.jps@pamho.net (Guesthouse: guesthouse.tirupati@pamho.net)
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (1992) 270298/ info@iskconudhampur.com
Ujjain, MP — 35–37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (734) 2535000 or 2531000, or 9300969016/ Fax: (734) 2536000/ iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Ananda, 388 120/ Tel. (2692) 230796 or 233012/ iskcon.vvnagar@pamho.net
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (542) 246422 or 222617
Vellore, TN — Chennai Ext. Centre, 10–12, 10th East Cross Road, Gandhi Nagar, 632 006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandaal, Vijayawada, Dist. Guntur 522 501/ Tel. (8645) 272513/ mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — Hare Krishna Land, Sagaranagar-45 (City office and mail: Plot No. 52, Pandurangapuram, Beach Rd., Visakhapatnam 530 043)/ Tel. (891)2528376 or 6537625/ samba.jps@pamho.net (Guesthouse: guesthouse.vizag@pamho.net)
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Dist. Mathura, 281 124/ Tel. & Fax: (565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse: Tel. (565) 2540022; ramamani@sancharnet.in)
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (8712) 426182
Yamunanagar, Haryana — ISKCON Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamunanagar 135001/ Tel. (1732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

RURAL COMMUNITIES

Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P.O. Dabilpur Village, Medchal Tq., Dist. R.R., 501 401/ Tel. (40) 65520070 or 9440057263/ naimisaranya@pamho.net
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794
Mayapur, WB — (contact ISKCON Mayapur)

Many temples have their own websites, which you can find at our online directory: http://directory.krishna.com. Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). For information on international calling, go to www.howtocallabroad.com. ◆ Temples with restaurants or dining

Puri, Odisha — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (6752) 230494
Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (2622) 63546
Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura

ADDITIONAL RESTAURANTS

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (33) 24866922 or 24866009
Surat, Gujarat — Ashram Rd., Jahangirpura 395005/ Tel. (261) 2765891 or 2765516/ surat@pamho.net

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com
Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com
◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@pamho.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715; Govinda's Bookstore & Cafe: (604) 433-7100 or (888) 433-8722/ akrura@krishna.com

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P. O. Box 99, V0K 1A0)/ Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

U.S.A.

◆ **Atlanta, Georgia —** 1287 South Ponce de Leon Ave., N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com
Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624/ contact@iskconbaltimore.org
Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ darukrishna@iskconboston.org
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com
Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ premvilasdas.rns@gmail.com
◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ txkrishnas@aol.com; restaurant: vegetariantaste@aol.com
◆ **Denver, Colorado —** 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052
Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com
Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net
Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/ pyari108@gmail.com
◆ **Honolulu, Hawaii —** 51 Coelho Way, 96817/ Tel. (808) 595-4913/ rama108@bigfoot.com
Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ management@iskconhouston.org
Kansas City, Missouri — 5201 Paseo Blvd., 64110/ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
Las Vegas, Nevada — Govinda's Center of Vedic India, 7181 Dean Martin Dr., 89118/ Tel. (702) 434-8332/ info@govindascenter.com
◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com
◆ **Miami, Florida —** 3220 Virginia St., 33133 (mail: 3109 Grand Ave., #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org
New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-1944 (temple)/ gopal211@aol.com
◆ **New York, New York —** 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com
◆ **New York, New York —** The Bhakti Center, 25 First Ave., 10003/ Tel. (212) 253-6182
Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com
Philadelphia, Pennsylvania — 41 West Allens Ln., 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ iskconphilly@aol.com
◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ premadhatridd@live.com
Portland, Oregon — 2095 NW Aloclek Dr., Suites 1107 & 1109, Hillsboro, 97124/ Tel. (503) 675-5000/ info@iskconportland.com
◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ iskcon.stl@pamho.net
Salt Lake City, Utah — 965 E. 3370 South, 84106/ Tel. (801) 487-4005/ utahkrishnas@gmail.com
San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com
◆ **San Diego, California —** 1030 Grand Ave., Pacific Beach, 92109/ Tel. (858) 483-2500 or 272-8263/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com
San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish, 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org
◆ **Spanish Fork, Utah —** Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (801) 798-9121/ utahkrishnas@gmail.com
Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ darudas@gmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ madhupati.jas@pamho.net
◆ **Tucson, Arizona —** 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ sandaminidd@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti) —** 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com
Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ talavan@hughes.net
Gurabo, Puerto Rico (New Govardhana Hill) — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/ manonatha@gmail.com
Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ bkgoswami@earthlink.net
◆ **Moundsville, West Virginia (New Vrindaban) —** R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 845-0023/ mail@newvrindaban.com
Mulberry, Tennessee (Murari-sevaka) — 532 Murari Ln., 37359 (mail: P.O. Box 108, Lynchburg, TN 37352)/ Tel. & fax: (931) 759-6888/ murari_sevaka@yahoo.com
Port Royal, Pennsylvania (Gita Nagari) — 534 Gita Nagari Rd., 17082/ Tel. (717) 527-4101/ dhruva.bts@pamho.net
Sandy Ridge, North Carolina — Prabhupada Village, 1283 Prabhupada Rd., 27046/ Tel. (336) 593-9888/ madanmohanmohini@yahoo.com

ADDITIONAL RESTAURANT

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Ln., BT17 OHE/ Tel. +44 (28) 9062 0530
Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ birmingham@iskcon.org.uk
Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/ Tel. +44 (29) 2039 0391/ the.soul.centre@pamho.net
Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net
◆ **Dublin, Ireland —** 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie
Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/ pradyumna.jas@pamho.net
Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com
◆ **London, England (city) —** 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/ london@pamho.net
◆ **London, England (country) —** Bhaktivedanta Manor, Dharam Marg, Hilfield Ln., Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; (for accommodations:) bmguesthouse@krishna.com
London, England (south) — 42 Enmore Rd., South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com
London, England (Kings Cross) — 102 Caledonian Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com
Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/ contact@iskconmanchester.com
Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911
◆ **Swansea, Wales —** 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/ iskcon.swansea@pamho.net; restaurant: govin–das@hotmail.com

RURAL COMMUNITIES

London, England — (contact Bhaktivedanta Manor: Krishna conscious programs are held regularly in more than forty other cities in the U.K. For information, contact ISKCON Reader Services, P. O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)
Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 1512/ govindadwipa@pamho.net

ADDITIONAL RESTAURANTS

Dublin, Ireland — Govinda's, 4 Aungier St., Dublin 2/ Tel. +353 (1) 475 0309/ Fax: (1) 478 6204/ info@govindas.ie
Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/ praghosa.sdg@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskconsa@tpg.com.au
Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (7) 3379-5455/ Fax: +61 (7) 3379-5880
Canberra — 44 Limestone Ave., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (2) 6262-6208
Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ Fax: +61 (3) 9690-4093/ melbourne@pamho.net
Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskcon_newcastle@yahoo.com.au
Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net

Centers Around the World

Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskcon.com.au

Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383

Cessnock, NSW (New Gokula) — Lewis Lane, off Mount View Rd., Millfield, near Cessnock (mail: P.O. Box 399, Cessnock, NSW 2325)/ Tel. +61 (2) 4998-1800/ Fax: +61 (2) 9957-1893/ iskconfarm@mac.com

Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255

Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., West End, QLD 4000/ brisbane@pamho.net

Burleigh Heads — Govinda's, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au

Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299

Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939

Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578

Perth—Govinda's Restaurant, 194 William St., Northbridge, W. A. 6003/ Tel. +61 (8) 9227-1684/ perth@pamho.net

NEW ZEALAND AND FIJI

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskconchch@clear.net.nz

Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz

Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6664112/ regprakash@excite.com

Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building, 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax : +679 3477436/ vdas@frca.org.fj

Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243

Sigatoka, Fiji — Sri Sri Radha Damodar Temple, Off Mission St., Sigatoka Town/ Tel. +679 9373703 or 6520866/ drgsmarna@connect.com.fj

Suva, Fiji — 166 Brewster Street (mail: P.O. Box 4229, Samabula)/ Tel. +679 3318441/ Fax: +679 3100016/ iskconsuva@connect.com.fj

Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 478-4108/ info@iskconwellington.org.nz

Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian Street (mail: P.O. Box 6271, Marion Square)/Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANT

Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Floor, Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233

EUROPE (partial list)

Amsterdam — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (20) 675-1404/ Fax: +31 (20) 675-1405/ contact@amsterdhama.nl

Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com

Bergamo, Italy — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706/ villagio.hare.krsna@hare.krsna.it

Budapest — III. Lehel Street 15–17 (Csillaghedy), 1039 Budapest/ Tel. +36 (1) 391-0435/ Fax: (1) 397-5219/ nai@pamho.net

Copenhagen — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskcon.denmark@pamho.net

Grödinge, Sweden — Radha-Krishna Temple, Korsnäs Gård, 14792 Grödinge/ Tel. +46 (8) 53029800/ Fax: +46 (8) 53025062 / bmd@pamho.net

Helsinki — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ Email: harekrishna@harekrishna.fi

◆ **Lisbon —** Rua Dona Estefãnia, 91 R/C 1000 Lisboa/ Tel. & fax: +351(1) 314-0314 or 352-0038

Madrid — Espíritu Santo 19, 28004 Madrid/ Tel. +34 91 521-3096

Oslo — Roahagan 1D, Oslo 0754/ Tel. +47 (22) 062266/ gaurahari.sdha@pamho.net

Paris — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 682590079/ paris@pamho.net

Prague, Czech Republic — Postal address: Hare Krishna Temple, Luzce 48, 267 18, post office Karlstejn, Czech Republic (for directions: http://harekrsna.cz/cvs/how_get_there)/ Tel. +420 311 516 558 or +420 603 205 991/ info@harekrsna.cz

◆ **Radhadesh, Belgium —** Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net

◆ **Rome —** Govinda Centro Hare Krsna, via di Santa Maria del Pianto 16, 00186/ Tel. +39 (6) 68891540/ govinda.roma@harekrsna.it

◆ **Stockholm —** Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (8) 650-881; Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com

Warsaw — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (22) 750-7797 or -8247/ Fax: +48 (22) 750-8249/ kryszna@post.pl

Zürich — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ Fax: +41 (044) 262 31 14/ kgs@pamho.net

RURAL COMMUNITIES

France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/ Fax: +33 (2) 5440-2823

Germany (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (8583) 316/ info@simhachalam.de

Hungary (New Vraja-dhama) — Krisna-völgy, 8699 Somogyvamos, Fö u, 38/ Tel. & fax: +36 (85) 540-002 or 340-185/ info@krisnavolgy.hu

Italy (Villa Vrindavan) — Via Scopeti 108, 50026 San Casciano in Val di Pesa (FL)/ Tel. +39 (55) 820054/ Fax: +39 (55) 828470/ isvaripriya@libero.it

Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 949 280436

ADDITIONAL RESTAURANTS

Cologne, Germany — Govindam, Roonstrasse 3, 50674 Köln

Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (91) 7523852 or 796260804/ radhakanta@pamho.net

Milan — Govinda's, Via Valpetrosa 5, 20123/ Tel. +39 (2) 862417

Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (2) 260-6250

Paris — L'arbre à Souhaits de Govinda, 18 rue Caroline, 75017/ Tel. 0142935539

Zürich, Switzerland — Mohini, Weinbergstr, 15, 8001 Zürich/ Tel. +41 44 252 52 11/ info@mohini.ch

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev — 16, Zorany per., 04078/ Tel. +380 (44) 4338312, 4347028, or 4345533

Moscow — Leningradsky Prospect, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru

ASIA (partial list)

Bangkok, Thailand — Soi3, Tanon Itsarapap, Toonburi/ Tel. +66 29445346, 814455401, or 897810623/ swami.bvv.narasimha@pamho.net

Chittagong, Bangladesh — Sri Krishna Mandir, in front of Afmi Plaza, Prabartak Sangha (mail: P.O. Box 440)/ Tel. +880 (31) 2551950, 610822; or 1819395948/ iskconctg@gmail.com

Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskconbd.org

Hong Kong — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net

Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogor.wasantara.net.id

Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON)/ iskconkathmandu@gmail.com

Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com

Manila, Philippines — Radha-Madhava Center, #9105 Banuyo St., San Antonio village, Makati City/ Tel. +63 (2) 8963357; Tel. & fax: +63 (2) 8901947/ iskconmanila@yahoo.com

Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm

Tai Pei, Taiwan — Zhong Xiao East Rd. Sec 2, Lane 39, Alley 2, No 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/ dayal.nitai.tkg@pamho.net

Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (3) 5343-9147 or (90) 6544-9284/ Fax: +81 (3) 5343-3812/ iskcon.japan@pamho.net

LATIN AMERICA (partial list)

Buenos Aires, Argentina — Ciudad de la Paz 394, Colegiales, Buenos Aires 1426/ Tel. +54 4555-5654/ nat.div@gmail.com

Caracas, Venezuela — Ave. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818

Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (4) 308412 or 309420/ Fax: (4) 302108

◆ **Lima, Peru —** Schell 634 Miraflores/ Tel. +51 (1) 444-2871

Mexico City, Mexico — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. & fax: +52 (55) 52725944/ iskcon@krishnamexico.com

Rio de Janeiro, Brazil — Estrada da Barra da Tijuca, 1990,Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (21) 3563-1627/ contato@harekrishnarj.com.br

San Salvador, El Salvador — 8a Avenida Norte, Casa No. 2–4, Santa Tecla, La Libertad/ Tel. +503 2288-2900/ mail@harekrishnaelsalvador.com

São Paulo, Brazil — Rua Tomas Goncalves 70, Butanta, 05590-030/ Tel. +55 (11) 84963158/ communicacao@harekrishnasp.com.br

West Coast Demerara, Guyana — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders (Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/ iskcon.guyana@yahoo.com

AFRICA (partial list)

Accra, Ghana — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (21) 229988/ srivas_bts@yahoo.co.in

Cape Town, South Africa — 17 Street Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 6861179/ Fax: +27 (021) 686-8233

◆ **Durban, South Africa —** 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ iskcon.durban@pamho.net

Johannesburg, South Africa — 7971 Capricorn Ave. (entrance on Nirvana Dr. East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (011) 854-1975 or 7969/ iskconjh@iafrica.com

Ladysmith, South Africa — 19 Azalea Dr., 4470/ Tel. +27 (084) 6108666, (036) 6330968, or (036) 6333711/ jaya@uthukeladm.co.za

Lagos, Nigeria — No. 23 Egbeyemi St., off Coker Rd., Illupeju, Lagos (mail: P.O. Box 8793, Marina)/ Tel. +234 8069245577 or 7066011800/ iskcon_lagos@yahoo.com

Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (41) 312248

Nairobi, Kenya — Hare Krishna Close, off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (20) 3744365/ Fax: (20) 3740957/ iskcon_nairobi@yahoo.com

◆ **Phoenix, Mauritius —** Hare Krishna Land, Srila Prabhupada St., Pont Fer/ Tel. +230 6965804/ Fax: +230 6987393/ iskcon.phoenix@intnet.mu

Phoenix, South Africa — 72 Pandora Street, Phoenix 4068 (mail: P.O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskcon.phoenix@pamho.net

Port Harcourt, Nigeria — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 8033215096/ canakyaus@yahoo.com

Pretoria, South Africa — 1189 Church Street, Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/ Tel. & fax: +27 (012) 342-6216/ iskcon.pretoria@pamho.net

RURAL COMMUNITY

Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470

BTG Index, 2011

AUTHORS

- His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
  - See FOUNDER’S LECTURE under FEATURES.
  - See also “Book Section: Śrīmad-Bhāgavatam” under DEPARTMENTS.
  - See also “Śrīla Prabhupāda Speaks Out” under DEPARTMENTS.
- Aja Govinda Dāsa
  - *Artificial Life? Why Not Real Life?* (with Caitanya Caraṇa Dāsa), Mar/Apr, page 22.
- Ānanda Vṛndāvana Dāsa
  - See HOW I CAME TO KṚṢṆA CONSCIOUSNESS under FEATURES.
- Arcana Siddhī Devī Dāsī
  - *Fame: A Misguided Quest,* Mar/Apr, page 34.
  - *When Bad Is Good,* Jul/Aug, page 12.
  - *“Surrender Unto Me”—Kṛṣṇa’s Loving Invitation,* Nov/Dec, page 23.
- Brennan, Antony
  - See “e-Krishna” under DEPARTMENTS.
- Caitanya Caraṇa Dāsa
  - *Artificial Life? Why Not Real Life?* (with Aja Govinda Dāsa), Mar/Apr, page 22.
  - *Near-Death Experiences: Where Science Points to the Soul,* Sep/Oct, page 34.
- Kālakaṇṭha Dāsa
  - *The Cowherd Men Confused,* Sep/Oct, page 20.
- Kālanidhi Dāsa
  - See HOW I CAME TO KṚṢṆA CONSCIOUSNESS under FEATURES.
- Kālasaṁvara Dāsa
  - *A Spiritual Beacon Over Sigatoka,* (with Lavaṅgalatā Devī Dāsī), Jul/Aug, page 44.
- Khurana, Meera
  - *In Vrindavan with a Hundred Foreigners,* May/Jun, page 46.
- Kṛṣṇa-kṛpā Dāsa
  - *The Key to Unity in a Rainbow Nation,* Jan/Feb, page 18.
- Kṛṣṇanandinī Devī Dāsī
  - *Vaiṣṇava Family Love and Affection,* May/Jun, page 40.
- Lavaṅgalatā Devī Dāsī
  - *A Spiritual Beacon Over Sigatoka,* (with Kālasaṁvara Dāsa), Jul/Aug, page 44.
- Mahātmā Dāsa
  - *Transform Your Workplace into the Spiritual World,* Mar/Apr, page 19.
- Manu Dāsa
  - See HOW I CAME TO KṚṢṆA CONSCIOUSNESS under FEATURES.
- Māyāpriyā Devī Dāsī
  - *Teaching Bhakti in a University Town,* Jan/Feb, page 47.
- Mohinī Rādhā Devī Dāsī
  - *Our Hidden Treasure,* May/Jun, page 35.
- Mukunda Goswami
  - *Prabhupāda at the Avalon Ballroom,* May/Jun, page 55.
- Mukundamālā Dāsa
  - *Queen Kuntī’s Amazing Plea,* Mar/Apr, page 46.
- Nāgarāja Dāsa
  - See “From the Editor” under DEPARTMENTS.
- Navīna Śyāma Dāsa
  - *Spiritual Sportsmanship,* Nov/Dec, page 40.
- Padmā Devī Dāsī
  - *Kṛṣṇa, the Supreme Psychologist,* Jan/Feb, page 12.
- Parama Dāsa
  - *Rāmāyaṇa in New Dress,* (illustrator), Sep/Oct, page 46.
- Pūrṇaprajña Dāsa
  - *Rāmāyaṇa in New Dress,* (compiler), Sep/Oct, page 46.
- Ravīndra Svarūpa Dāsa
  - *Doctors of Happiness,* May/Jun, page 50.
- Satyarāja Dāsa
  - *A Spiritual Happening on the Lower East Side,* Mar/Apr, page 12.
  - *Lord Matsya and Superstring Theory: A Fishy Story with No Strings Attached,* Jul/Aug, page 34.
  - *Bach to Godhead: Music and the Vaiṣṇava Tradition,* Sep/Oct, page 12.
  - *Six Essential Questions,* Nov/Dec, page 12.
- Śrīla Haridāsa Ṭhākura Dāsa
  - *Lessons in Depicting God on Canvas,* Jul/Aug, page 21.
- Suvarṇa Rādhikā Devī Dāsī
  - See “The Vedic Observer” under DEPARTMENTS.
- Tāriṇī Rādhā Devī Dāsī
  - See HOW I CAME TO KṚṢṆA CONSCIOUSNESS under FEATURES.
- Tattvavit Dāsa
  - *Meditating on Kṛṣṇa in Athens,* Jan/Feb, page 41.
- Toley, Abhijit
  - *Defending “As It Is,”* Mar/Apr, page 50.
  - *The Eternally Limitless and Me,* Sep/Oct, page 42.
- Upendra Dāsa
  - See HOW I CAME TO KṚṢṆA CONSCIOUSNESS under FEATURES.
- Ūrmilā Devī Dāsī
  - *Space: A Meditation,* Jan/Feb, page 34.
- Vaṁśī Vihārī Dāsa,
  - *Five Days in Punjab,* Nov/Dec, page 44.

- Viśākhā Devī Dāsī
  - *Money, Kṛṣṇa, and Us,* Jan/Feb, page 53.
  - *Mother Earth: Holder and Giver of Wealth,* May/Jun, page 18.
  - *Real Knowledge Changed My Life,* Jul/Aug, page 38.
  - *Resolved to Live the Life of the Soul,* Nov/Dec, page 34.
- Vraja Vihārī Dāsa
  - *From Ritual to Spiritual,* Mar/Apr, page 40.
  - *The Breath of Bhakti,* Jul/Aug, page 54.
- Yugāvatāra Dāsa
  - *Just to Embrace a Tree,* May/Jun, page 12.

DEPARTMENTS

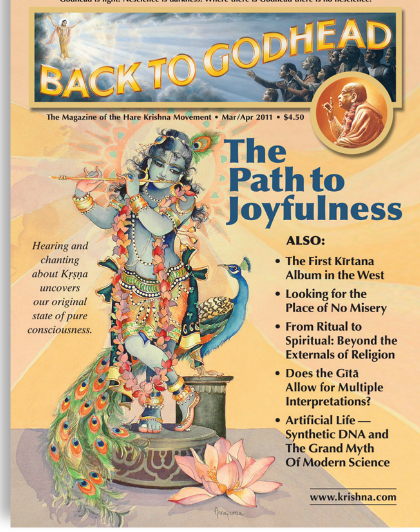
- **"Book Section: Śrīmad-Bhāgavatam"**
  - *Welcoming Dhruva Home,* Jan/Feb, page 29.
  - *King Uttānapāda's Palace,* Mar/Apr, page 29.
  - *Dhruva Mahārāja Seeks Revenge,* May/Jun, page 27.
  - *The Yakṣas' Terrible Magic,* Jul/Aug, page 29.
  - *Dhruva's Battlefield Prowess,* September/October, page 27.
  - *Svāyambhuva Manu Intercedes,* Nov/Dec, page 27.
- **"e-Krishna"—**Antony Brennan
  - *Temple of the Vedic Planetarium,* Jan/Feb, page 39.
  - *ISKCON Transcriptions,* Mar/Apr, page 39.
  - *The ISKCON News TV Channel,* May/Jun, page 33.
  - *www.vrindavanexperience.com,* Jul/Aug, page 37.
  - *www.mayapuracademy.wordpress.com*, Sep/Oct, page 19.
  - *www.bhaktivedantaacademy.com,* Nov/Dec, page 39.
- **"From the Editor"—**Nāgarāja Dāsa
  - *Prabhupāda's Essential Message,* Jan/Feb, page 62.
  - *Prabhupāda's Aphorisms of Logic,* Mar/Apr, page 62.
  - *The Misuse of Yoga and Everything Else,* May/Jun, page 62.
  - *Transcendental Competition,* Jul/Aug, page 62.
  - *Seasonal Changes,* Sep/Oct, page 62.
  - *Practice for Amazing Results,* Nov/Dec, page 62.
- **"In Memoriam"**
  - *Śrīpāda B. V. Nārāyaṇa Mahārāja,* Mar/Apr, page 57.
  - *Gopīparāṇadhana Dāsa,* Nov/Dec, page 16.
- **"In Your Own Words"**
  - *What can we do to reciprocate with Śrīla Prabhupāda for what he has given us?* May/Jun, page 44.
  - *How would you respond to the charge that Kṛṣṇa consciousness, like religion in general, is naïve sentimentality?* Jul/Aug, page 52.
  - *Choose a verse from* Śrīmad-Bhāgavatam *and explain why it inspires you.* Sep/Oct, page 40.
- **"Śrīla Prabhupāda Speaks Out"**
  - *A Deluxe Edition of Animal Life,* Jan/Feb, page 17.
  - *The Dis-United Nations,* Mar/Apr, page 27.
  - *No Spiritual Pleasure by Merging,* May/Jun, page 31.
  - *Kṛṣṇa's Pastimes: Reality, Not Allegory,* Jul/Aug, page 41.
  - *The Best Conditioning,* Sep/Oct, page 31.
  - *The Difference Between Bhakti and Karma,* Nov/Dec, page 31.
- **"The Vedic Observer"**
  - *True Heroes,* Suvarṇa Rādhikā Devī Dāsī, May/Jun, page 16.

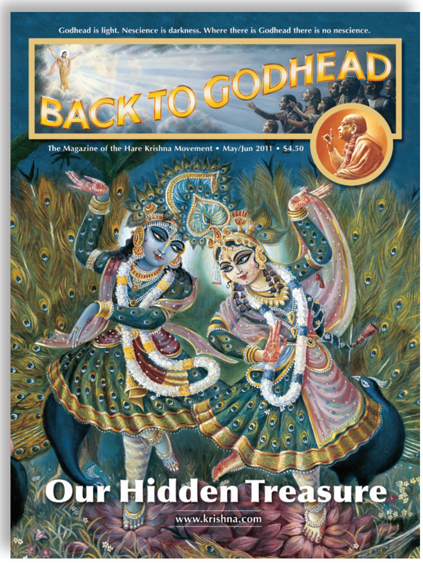
FEATURES

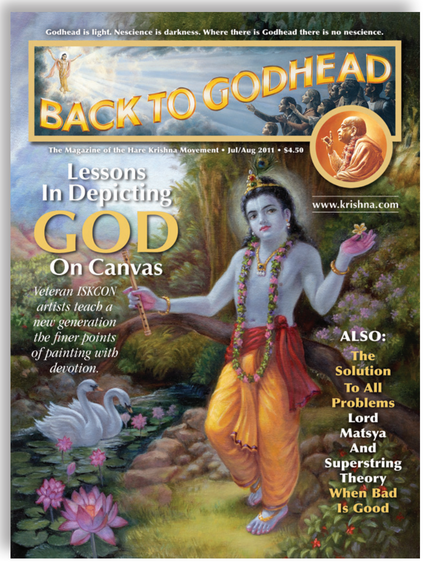
- *A Spiritual Beacon Over Sigatoka,* Kālasaṁvara Dāsa & Lavaṅgalatā Devī Dāsī, Jul/Aug, page 44.
- *Artificial Life? Why Not Real Life?* Caitanya Caraṇa Dāsa & Aja Govinda Dāsa, Mar/Apr, page 22.
- *A Spiritual Happening on the Lower East Side,* Satyarāja Dāsa, Mar/Apr, page 12.
- *Bach to Godhead: Music and the Vaiṣṇava Tradition,* Satyarāja Dāsa, Sep/Oct, page 12.
- *Defending "As It Is,"* Abhijit Toley, Mar/Apr, page 50.
- *Doctors of Happiness,* Ravīndra Svarūpa Dāsa, May/Jun, page 50.
- *Fame: A Misguided Quest,* Arcana Siddhī Devī Dāsī, Mar/Apr, page 34.
- *Five Days in Punjab,* Vaṁśī Vihārī Dāsa, Nov/Dec, page 44.
- FOUNDER'S LECTURE—Śrīla Prabhupāda
  - *Benefit for the Charitable,* Jan/Feb, page 6.
  - *The Path to Joyfulness,* Mar/Apr, page 6.
  - *Everything Is Not One,* May/Jun, page 6.
  - *The Solution to All Problems,* Jul/Aug, page 7.
  - *The Need for a Regulated Life,* Sep/Oct, page 6.
  - *Only the Pious Turn to Kṛṣṇa,* Nov/Dec, page 6.
- *From Ritual to Spiritual,* Vraja Vihārī Dāsa, Mar/Apr, page 40.
- HOW I CAME TO KṚṢṆA CONSCIOUSNESS
  - *Looking for the Place of No Misery,* Upendra Dāsa, Mar/Apr, page 55.
  - *Thank God I Am Not God,* Kālanidhi Dāsa, May/Jun, page 23.
  - *Recovering from Childhood,* Manu Dāsa, Jul/Aug, page 17.
  - *A Hare Kṛṣṇa in the Stock Market,* Ānanda Vṛndāvana Dāsa (as told to Vraja Vihārī Dāsa), Sep/Oct, page 15.
  - *Led by the Hand,* Tāriṇī Rādhā Devī Dāsī, Nov/Dec, page 17.
- *In Vrindavan with a Hundred Foreigners,* Meera Khurana, May/Jun, page 46.
- *Just to Embrace a Tree,* Yugāvatāra Dāsa, May/Jun, page 12.
- *Kṛṣṇa, the Supreme Psychologist,* Padmā Devī Dāsī, Jan/Feb, page 12.
- *Lessons in Depicting God on Canvas,* Śrīla Haridāsa Ṭhākura Dāsa, Jul/Aug, page 21.
- *Lord Matsya and Superstring Theory: A Fishy Story with No Strings Attached,* Satyarāja Dāsa, Jul/Aug, page 34.
- *Meditating on Kṛṣṇa in Athens,* Tattvavit Dāsa, Jan/Feb, page 41.
- *Money, Kṛṣṇa, and Us,* Viśākhā Devī Dāsī, Jan/Feb, page 53.

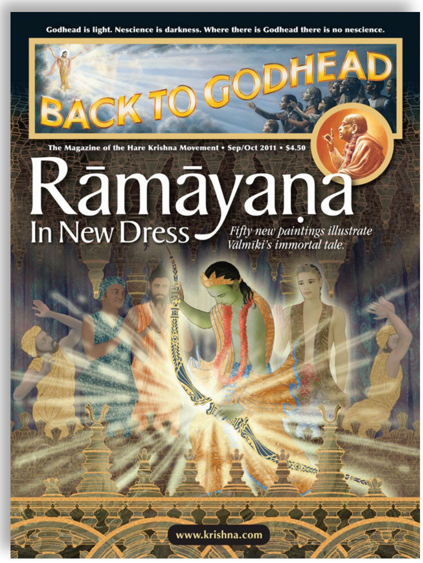
Mother Earth: Holder and Giver of Wealth, Viśākhā Devī Dās, May/Jun, page 18.
Near-Death Experiences: Where Science Points to the Soul, Caitanya Caraṇa Dāsa, Sep/Oct, page 34.
Our Hidden Treasure, Mohinī Rādhā Devī Dāsī, May/Jun, page 35.
Prabhupāda at the Avalon Ballroom, Mukunda Goswami, May/Jun, page 55.
Queen Kuntī's Amazing Plea, Mukundamālā Dāsa, Mar/Apr, page 46.
Rāmāyaṇa in New Dress, Pūrṇaprajña Dāsa (compiler) & Parama Dāsa (illustrator), Sep/Oct, page 46.
Real Knowledge Changed My Life, Viśākhā Devī Dāsī, Jul/Aug, page 38.
Resolved to Live the Life of the Soul, Viśākhā Devī Dāsī, Nov/Dec, page 34.
Six Essential Questions, Satyarāja Dāsa, Nov/Dec, page 12.
Space: A Meditation, Ūrmilā Devī Dāsī, Jan/Feb, page 34.
Spiritual Sportsmanship, Navīna Śyāma Dāsa, Nov/Dec, page 40.
"Surrender Unto Me"—Kṛṣṇa's Loving Invitation, Arcana Siddhī Devī Dāsī, Nov/Dec, page 23.
Teaching Bhakti in a University Town, Māyāpriyā Devī Dāsī, Jan/Feb, page 47.
The Breath of Bhakti, Vraja Vihārī Dāsa, Jul/Aug, page 54.
The Cowherd Men Confused, Kālakaṇṭha Dāsa, Sep/Oct, page 20.
The Eternally Limitless and Me, Abhijit Toley, Sep/Oct, page 42.
The Key to Unity in a Rainbow Nation, Kṛṣṇa-kṛpā Dāsa, Jan/Feb, page 18.
Transform Your Workplace into the Spiritual World, Mahātmā Dāsa, Mar/Apr, page 19.
Vaiṣṇava Family Love and Affection, Kṛṣṇanandinī Devī Dāsī, May/Jun, page 40.
When Bad Is Good, Arcana Siddhī Devī Dāsī, Jul/Aug, page 12.

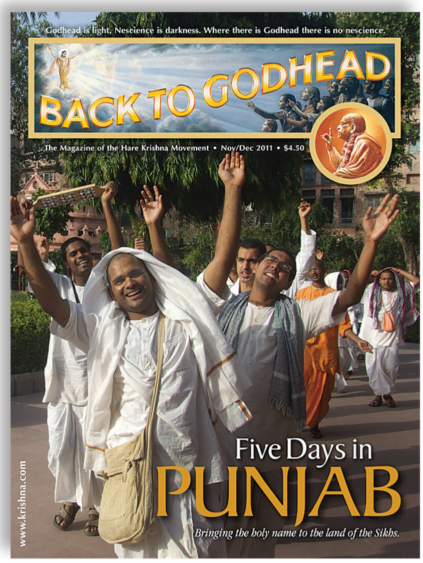
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement
Jan/Feb 2011 • $4.50
Kṛṣṇa's devotees in South Africa are building a platform on which to fulfill the dream of racial harmony.
www.krishna.com
The Key to Unity
In a Rainbow Nation


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • Mar/Apr 2011 • $4.50
The Path to Joyfulness
Hearing and chanting about Kṛṣṇa uncovers our original state of pure consciousness.
ALSO:
• The First Kirtana Album in the West
• Looking for the Place of No Misery
• From Ritual to Spiritual: Beyond the Externals of Religion
• Does the Gītā Allow for Multiple Interpretations?
• Artificial Life — Synthetic DNA and The Grand Myth Of Modern Science
www.krishna.com


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • May/Jun 2011 • $4.50
Our Hidden Treasure
www.krishna.com


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • Jul/Aug 2011 • $4.50
Lessons In Depicting GOD On Canvas
Veteran ISKCON artists teach a new generation the finer points of painting with devotion.
www.krishna.com
ALSO:
The Solution To All Problems
Lord Matsya And Superstring Theory
When Bad Is Good


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • Sep/Oct 2011 • $4.50
Rāmāyaṇa
In New Dress
Fifty new paintings illustrate Vālmīki's immortal tale.
www.krishna.com


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.
BACK TO GODHEAD
The Magazine of the Hare Krishna Movement • Nov/Dec 2011 • $4.50
www.krishna.com
Five Days in PUNJAB
Bringing the holy name to the land of the Sikhs.

FROM THE EDITOR

Practice for Amazing Results

AS THE STORY GOES, the Polish-born American pianist Arthur Rubinstein was once approached in New York City by a man who asked, "Pardon me, sir, how do I get to Carnegie Hall?"

To which he replied, "Practice, practice, practice!"

Rubinstein was undoubtedly aware that few people are willing to practice enough to reach the stage at Carnegie Hall. His jest contained advice that the master of any craft might give to an apprentice: there's no substitute for practice.

For those of us aspiring for full success in *bhakti-yoga*, our goal is rarer than playing Carnegie Hall—or any other human achievement. After all, we want to meet God in person.

If the comparison to playing Carnegie Hall has you thinking, "Well, that makes seeing God sound impossible; I'll never be able to do it," remember what Kṛṣṇa says in the *Bhagavad-gītā: mā śucaḥ,* "Don't worry."

Why shouldn't we worry? Because seeing Kṛṣṇa ultimately depends on His mercy and not our abilities. We could never get to Kṛṣṇa on our own power, but He wants to see some effort on our part, and He'll make up for what we lack.

The effort He asks for is loyalty to the regulated practices given to us by the spiritual master, His representative. Śrīla Prabhupāda, for example, was constantly urging the devotees in charge of his temples to see that the devotees under their care followed the basic daily program he prescribed. Practice under the guidance of the guru can awaken our pure love for Kṛṣṇa, the price to see Him face to face.

The power of the practices Śrīla Prabhupāda and his predecessors gave us lies in their being spiritual right from the beginning. There's nothing artificial about them. Just as a child learns to walk by walking, we learn to love Kṛṣṇa by practicing acts of love for Him. We'll be doing the same things when our natural, pure love for Him awakens.

Our practice should be both consistent and persistent. That is, we have to do things the way Kṛṣṇa's representative tells us to do them, and we can't give up.

When I think about the phrase "Practice makes perfect," an idea Prabhupāda often emphasized, I sometimes find myself objecting: "But doesn't talent have anything to do with it?" For example, no matter how much I might have practiced a particular sport when I was younger, I just didn't have the natural ability required to be a professional athlete. That principle seems to apply in many fields.

Does perfection in Kṛṣṇa consciousness require natural talent?

The first answer, implied above, is that because love for Kṛṣṇa lies dormant within us, we all have equal potential to love, and thus see, Kṛṣṇa.

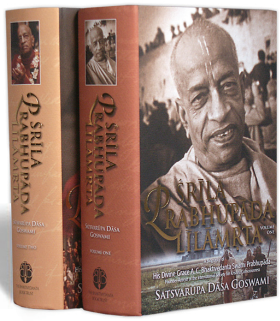
We find, though, that practicing *bhakti-yoga* seems easier for some people than others. How do we account for that?

One answer is that success in Kṛṣṇa consciousness can take many lifetimes of practice, and the further along we are in our practice, the easier and more natural Kṛṣṇa consciousness becomes.

That's not to say we can't move ahead quickly, even if we're late starters. In Kali-yuga, the current age, Kṛṣṇa in His form as Śrī Caitanya Mahāprabhu is especially liberal in responding to our efforts. Understanding the challenges we face in this spiritually degraded age, He rewards a steady, sincere routine of practice with—as a learn-to-play-the-piano book might promise—amazing results.

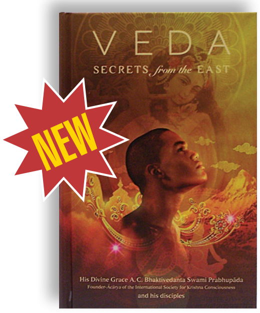
—*Nāgarāja Dāsa*

Śrīla Prabhupāda

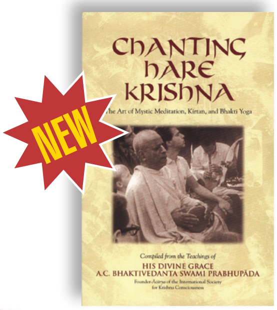


Śrīla Prabhupāda Līlāmṛta, 2-Volume Set—By Satsvarūpa Dāsa Goswami. The movement he started is now known to millions around the world, yet he himself remained in the background, without personal ambition. This is the fascinating biography of an extraordinary saint, scholar, and religious leader: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Hardbound. *Volume 1:* 1,191 pages; *Volume 2:* 1,133 pages, 6½" x 9½". **$69.95** BLBM279

Following Śrīla Prabhupāda: A Chronological Series, Full Set (DVDs)—Produced by Yaduvara Dāsa. Śrīla Prabhupāda's activities through video footage, photographs, and interviews with his disciples and followers. 11 discs. **$108.95** Y5VD711

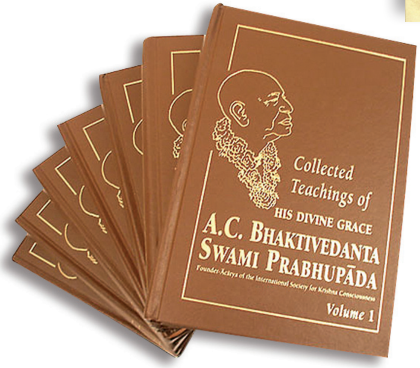


Veda: Secrets from the East—By His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Disciples. An anthology exploring topics such as the soul, karma, reincarnation, and meditation, this book will help awaken within you the spiritual insights great teachers have spoken of for thousands of years. Hardbound, 459 pages, glossary, 5" x 7¾". **$18.95** NEBH624

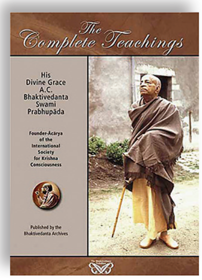


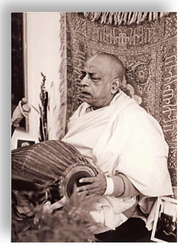
Chanting Hare Krishna: The Art of Mystic Meditation, Kirtan, and Bhakti Yoga—Compiled from Śrīla Prabhupāda's teachings. This collection from Śrīla Prabhupāda's books, lectures, conversations, and letters is an easy-to-read guide on chanting for everyone from the newcomer to the longtime disciple of Śrīla Prabhupāda. Softbound, 276 pages, glossary, 5½" x 8½". **$9.95** T3BS728

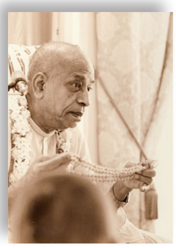
Collected Teachings of Śrīla Prabhupāda, 7 Volumes—All of Śrīla Prabhupāda's lectures on *Śrī Caitanya-caritāmṛta*, *The Nectar of Devotion*, and *Śrī Īśopaniṣad*, as well as philosophical discussions and lectures from various events. Hardbound, 7 volumes, 6" x 9". ~~**$174.95**~~ **SALE $89.99** B6BM229

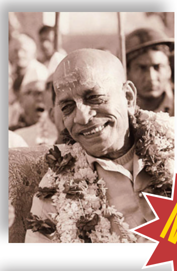


Bhaktivedanta VedaBase—Have all of Śrīla Prabhupāda's recorded words (including books, lectures, conversations, and letters) at your fingertips within moments. Featuring copy-and-paste, diacritics, and query templates for easy searches. **$99.95** B6BD225



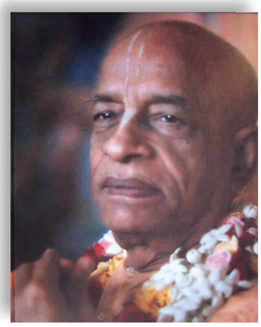

a

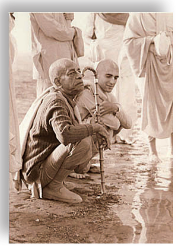

b

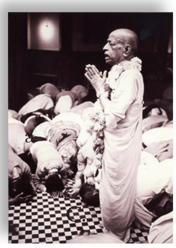

c

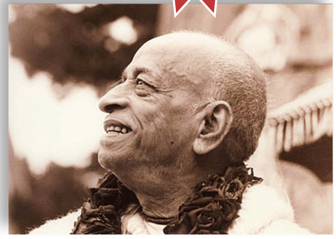
NEW

Śrīla Prabhupāda—Purify your vision and your heart with this photographic meditation on Śrīla Prabhupāda. Hundreds of photos from the twelve years Prabhupāda taught and preached throughout the world are beautifully arranged and displayed in this large-format book. Hardbound, 190 pages, hundreds of color and black & white photos, photo index, cloth-covered protective case, 12½" x 15½". **$108.00** BLBH308




d


e

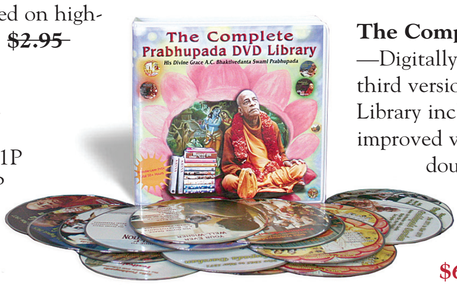

f

Memories: Anecdotes of a Modern-Day Saint—Compiled by Siddhānta Dāsa. These books contain the word-for-word transcription of the complete 15-part video series *Memories of Śrīla Prabhupāda*, an oral history from devotees' remembrances of Prabhupāda. Softbound, 395 pages, 6" x 9". **$14.95** each.

Volume 1—J3BS343
Volume 2—J3BS344
Volume 3—J3BS345

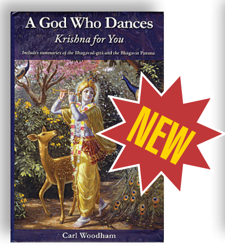
Prabhupāda Sepia Prints—Printed on high-quality photographic paper. 5" x 7", ~~**$2.95**~~ **SALE $0.99**. 8" x 10", ~~**$6.95**~~ **SALE $2.49**.

(a) *Playing Mṛdaṅga*—BASP19P
(b) *Holding Initiate's Beads*—B6PP21P
(c) *Smiling at Rathayātrā*—B6PP59P
(d) *Sitting*—B6PP86P
(e) *Standing with Hands Folded*—B6PP25P
(f) *Portrait, Smiling*—BASP79B

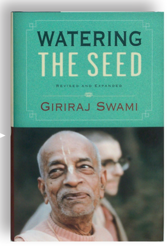


The Complete Prabhupāda DVD Library—Digitally remastered and reformatted, this third version of the Śrīla Prabhupāda DVD Library includes even more film footage, with improved video and audio quality, on 19 double-layer DVDs. Most set-top DVD players will play these DVDs, but some older players and low-end players will not. **$69.95** TVVD790

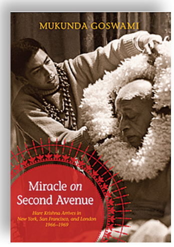
New Books & Best Sellers of 2011



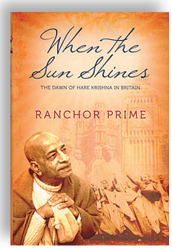
A God Who Dances: Krishna For You—By Carl Woodham (Kālakaṇṭha Dāsa). A summary of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, including a poeticized version of the Tenth Canto. Hardbound, 436 pages, dust-jacket, 6" x 9". **$21.95** T3BH730



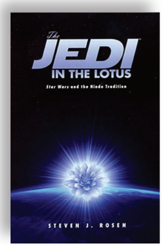
Watering the Seed—By Giriraj Swami. An invaluable offering to all aspirants of the path of devotion. This memoir contains many wonderful personal exchanges between Śrīla Prabhupāda and the author. Hardbound, 361 pages, 5½" x 9". **$19.95** T3BH628



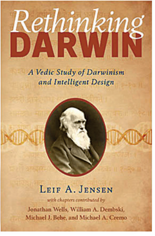
Miracle on Second Avenue—By Mukunda Goswami. In a vivid personal account of the beginning years (1966–1969) of the Hare Kṛṣṇa movement, the author describes the optimism and energy of Prabhupāda's early followers. Hardbound, 435 pages, 6" x 9½". **$24.95** T3BH617



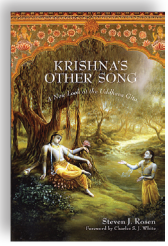
When the Sun Shines: The Dawn of Hare Krishna in Britain—By Ranchor Prime. The personal experiences of more than seventy devotees bring to life the extraordinary story of the start of the Hare Kṛṣṇa movement in England. Hardbound, 496 pages, 6" x 9½". **$39.95** NEBH835



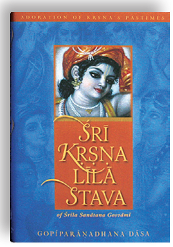
The Jedi in the Lotus: Star Wars and the Hindu Tradition—By Steven Rosen (Satyarāja Dāsa). An examination of the Star Wars universe from a Hindu perspective, illuminating the background and meaning of the widely acclaimed film series. Softbound, 188 pages, 5½" x 8½". **$18.95** LSBS209



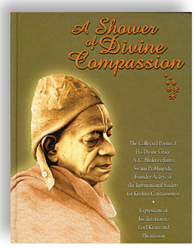
Rethinking Darwin—By Leif A. Jensen (Lalitānātha Dāsa). The author has collaborated with the Intelligent Design movement's leading proponents to point out the flaws in the Darwinian paradigm and examine the case for intelligent design. Softbound, 256 pages, 5" x 7½". **$11.95** NEBH725



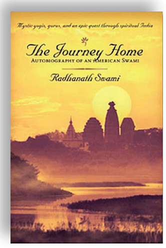
Krishna's Other Song: A New Look at the Uddhava-Gita—By Steven J. Rosen (Satyarāja Dāsa). This book examines the *Uddhava-Gītā* in relation to other scriptures, especially the *Bhagavad-gītā*, and shares its teachings in light of interreligious understanding and nonsectarian spirituality. Hardbound, 293 pages, 6½" x 9". **$44.95** ACBH726



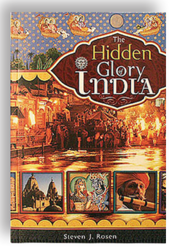
Kṛṣṇa-līlā-stava—By Sanātana Gosvāmī. Translated by Gopīparāṇadhana Dāsa. The author praises Lord Kṛṣṇa through prayers that summarize the pastimes of Kṛṣṇa found in the first half of the *Bhāgavatam's* Tenth Canto (through Kṛṣṇa's vanquishing of Kaṁsa). Hardbound, 362 pages, glossary, indexed, index of verses, dust-jacket, 6" x 9". **$24.95** BLBH515



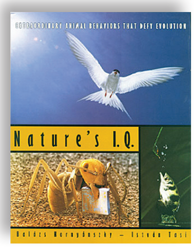
A Shower of Divine Compassion: Collected Poems of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda—Compiled and translated by Daśarathasūta Dāsa. This collection of poems reveals the heart of Śrīla Prabhupāda, who first spread Kṛṣṇa consciousness worldwide. Hardbound, 200 pages, numerous color and b&w illustrations, 7" x 10". **$17.95** BJBH608



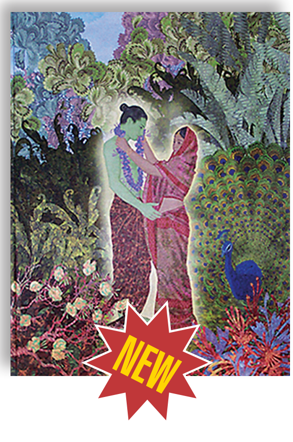
The Journey Home: Autobiography of an American Swami—By Radhanath Swami. Readers follow Richard Slavin from the suburbs of Chicago to the caves of the Himalayas as he transforms from young seeker to renowned spiritual guide. Hardbound, 356 pages, 18 color plates, 6" x 9". **$24.95** MPBH399



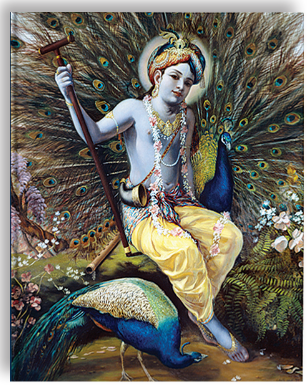
The Hidden Glory of India—By Steven J. Rosen (Satyarāja Dāsa). A concise, colorful overview of the philosophy and culture of Vaiṣṇavism, or *bhakti-yoga*—the hidden glory of India. Softbound, 192 pages, 5¾" x 8¼". **$14.95** BLBS238



Nature's IQ: Extraordinary Animal Behaviors that Defy Evolution—By Balazs Hornyanszky & Istvan Tasi. A fascinating look at why insects, birds, and mammals defy evolution, this book also opens the reader's mind to an alternative response to the question "Where do we come from?" Hardbound, 159 pages, 8" x 10". **$24.95** T3BH328



Rāmāyaṇa—Compiled by Pūrṇaprajña Dāsa; illustrated by Parama Dāsa. India's immortal tale of adventure, love, and wisdom is captured in this amazing new book featuring the artwork of Parama Dāsa, a reputed Italian artist whose innovative techniques are winning him praise among Florence's top art critics. These beautiful pictures, together with the easy-to-read text, bring an imaginative harmony to this classic tale that will captivate a new generation of readers. Large-format art book, 240 pages, silk cover with a real gold-leaf impression, 50 color plates, 15½" x 12½". **$124.95** BLBH608



Kṛṣṇa Art—By Various Artists. A stunning collection of Vaiṣṇava art, featuring some of the most beautiful paintings of Kṛṣṇa and His pastimes. This large-format book includes restored paintings on single pages and double foldout pages, with accompanying text. Hardbound, 320 pages, 146 images, 13" x 15½". **$124.95** BLBH820

For the Home Temple

Deity Sets—Brass 7" deities for your home temple. Each set comes with two full outfits, including jewelry, peacock feathers, and crowns to match each outfit.

Gaura-Nitāi Deity Set—**$149.95**
KXWT654
Rādhā-Gopīnātha Deity Set—**$159.95**
KXWT765

Ārati Sets—Fine-quality extra-large *ārati* items for your temple or home altar. Each item in this set is beautifully crafted from polished brass. Includes two ghee lamps, an *ācamana* cup with spoon, a small *loṭa* for water, a hand bell, a water conch and holder, a flower plate, an incense holder, and a sturdy tray.

Large—18" tray, **$76.95** S2WT390
Small—12" tray, **$49.95** S2WT696
Child's—9" tray, **$19.95** S2WT601

Blowing Conch—Smooth temple-quality conch shell etched with a simple design. A beautiful addition to any *ārati* set. Each shell is 4½" to 5" long. (Shells naturally contain small imperfections or color variations.) Made in India. Large: 4½" to 5". **$28.95** R2WT424

Cāmara Whisk—Small *cāmara* whisk with a 6¾" silver handle and approximately 16" of synthetic hair. **$15.95** S2WT748

Prema Mix Incense—These specially blended fragrances will add a heavenly aroma to your home temple. Set the scene for deity worship, yoga, or meditation with this quality incense. Choose from 2 sizes:

EXTRA-LARGE: 400-stick bundle of 5 fragrances.
Mayapur Prema Mix—Saraswati, Vrindavan Darshan, Krishna Raj, Chintamani, and Frankincense. **$21.95** KXFB400
Vraja Prema Mix—Chandan Deluxe, Special Tulasi Flora, Highest Gold, White Rose, and Lavender. **$33.95** KXFB440
Krishna Prema Mix—Nag Champa, Sandalwood, Prabhupada, Sai Flora, and Frankincense. **$19.95** KXFB650

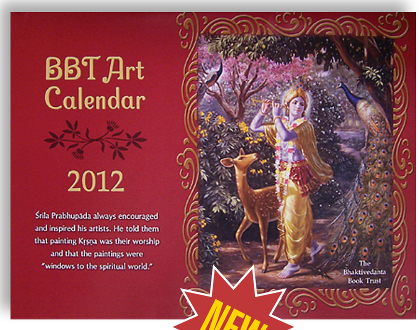
LARGE: 200-stick bundle of 4 fragrances.
Mayapur Prema Mix—Saraswati, Vrindavan Darshan, Krishna Raj, and Chintamani. **$12.95** KXFB200
Vraja Prema Mix—Chandan Deluxe, Highest Gold, Special Tulasi Flora, and Lavender. **$20.95** KXFB220
Krishna Prema Mix—Nag Champa, Sandalwood, Prabhupada, and Sai Flora. **$12.95** KXFB649

Hanumānjī Brass Mūrti—Let this beautifully designed brass *mūrti* of Hanumān inspire you. Made from poured brass, he is solid and sturdy. 6" tall. **$49.95** MBSF355

Garuḍa Brass Mūrti—Add the protective influence of Garuḍa to your home with this stunning artisan-quality brass *mūrti*. Made from poured brass. 6½" tall. **$49.95** MBSF350

Lakṣmī-Nṛsiṁha Mūrti—Devotees of Lord Kṛṣṇa worship Him in His form as Lord Nṛsiṁha, the half-lion, half-man incarnation who appeared to protect Prahlāda from the demon Hiraṇyakaśipu. This deity will make a fitting centerpiece for any home or temple altar. The artisan-quality brass *mūrti* has a warm golden finish, is made from poured brass, and is solid and sturdy. The deity is 13" tall and 8" wide at the widest point. The base is 7" x 7". **$629.95** KXWT880

BBT Art Calendar, 2012—The latest edition of the Bhaktivedanta Book Trust wall calendar reproduces, in brilliant color, twelve captivating images of Rādhā, Kṛṣṇa, Balarāma, Caitanya, and their associates. Includes several paintings rarely, if ever, seen by most devotees. 9" x 12" (9" x 24" when hung). **$3.95** each. BLBV812


BBT Art Calendar
2012
Śrīla Prabhupāda always encouraged and inspired his artists. He told them that painting Kṛṣṇa was their worship and that the paintings were "windows to the spiritual world."
The Bhaktivedanta Book Trust

Krishna.com store 1.800.800.3284 or 386.462.1241

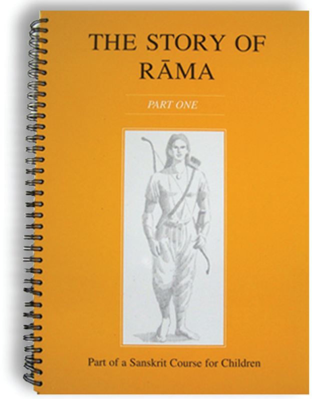
Krishna.com store
1.800.800.3284 or 386.462.1241

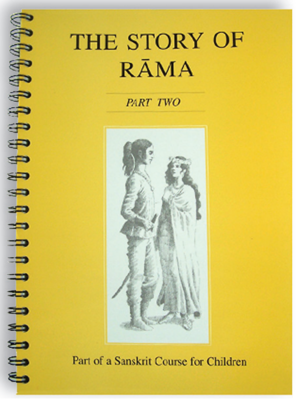
Coloring Books & Books for Younger Readers

TalkingPEN
Learn to Read
DR. BEST

Learn-to-Read Series—By Dr. Edith Best (Ūrmilā Dāsī). This 3-part series is designed to teach reading to children ages 3–8. Designed with devotee children in mind, it uses methods with decades of success: Synthetic Phonics, Guided Reading, and Inductive Whole-Word Phonics. Ūrmilā Dāsī has a Ph.D. in education and three decades of experience. Makes learning to read English easy, fun, and natural. The MagicPen allows children to touch the pages, then hear the stories in English and other languages. The Pen also records the child's voice, allowing the child to interact with the book and compare his or her own reading to the pre-recorded English.

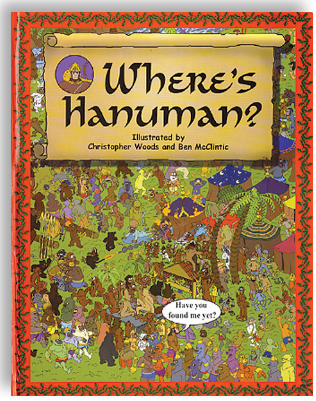
Set A: Beginner—Ages 3–6. **$154.95** MLBK749
Set B: Intermediate—Ages 5–6. **$154.95** MLBK750
Set A–C: Beginner through Advanced—Ages 3–8. **$349.95** MLBK760


THE STORY OF RĀMA
PART ONE
Part of a Sanskrit Course for Children

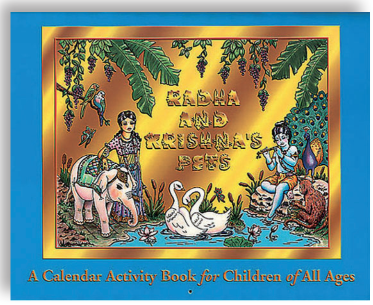

THE STORY OF RĀMA
PART TWO
Part of a Sanskrit Course for Children

The Story of Rāma: Sanskrit Course for Children—From the creators of the *Sanskrit Is Fun* series, this interactive series for advanced students offers lessons in Sanskrit grammar. This two-part exercise book continues from the lessons taught in the *Stories of Kṛṣṇa* books and is intended for children 8–9 years old. Students should be fairly fluent in reading and writing Sanskrit script before beginning this book.

Part One—Spiralbound, 124 pages, 8½" x 11½". **$33.95** SJBK371
Part Two—Spiralbound, 138 pages, 8½" x 11½". **$33.95** SJBK372


Where's Hanuman?
Illustrated by Christopher Woods and Ben McClintic
Have you found me yet?

Where's Hanuman?—Illustrated by Christopher Woods & Ben McClintic. Twelve great picture adventures for kids of all ages. Find Hanumān and his friends in these brightly illustrated scenes from the *Rāmāyaṇa*. Hardbound, 32 pages, 12 illustrated scenes, 9½" x 12". **$9.95** T3BK329


RADHA AND KRISHNA'S PETS
A Calendar Activity Book for Children of All Ages

Radha & Krishna's Pets Calendar and Activity Book—By Bimala Dasi. This wonderful children's calendar and activity book features charming coloring pictures of Rādhā and Kṛṣṇa with Their pets. Encourage your child to learn counting, the days of the week, the months of the year, and holidays with this entertaining and educational activity book. Softbound, 32 pages, 11" x 14". **$6.95** BFKA390

KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
Email: store@krishna.com • Web: www.krishna.com/store

Use this promotional code to get 10% off your next online order: BTG456D*

(Include item codes when ordering. Please print clearly.)

Please send me:	Qty.	Amount

(To order additional items, use a separate sheet.)

Subtotal ______
S/H ($6 plus 10% of order)** ______
Sales tax (Florida only) ______
Amt. enclosed ______

Payment method:
☐ Credit card
☐ Check / money order

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name______
Address______ Apt.______
City______ State______ Zip______
Tel.______ Email______
Card no.______ Exp.______ S.C.***______
Signature______

* Cannot be applied to previous orders. Excludes sale and clearance items, as well as shipping / handling charges. Expires Jan. 1, 2012.
** Orders outside US, $6 plus 25% of order. (For a more accurate shipping quote, please call or email us.)
*** Security code. Orders cannot be processed without 3-digit code on back of card (for AmEx: 4-digit code on front).

Find many more books and instructional materials for kids at store.krishna.com.

VEDIC THOUGHTS

Dedicate your life for Kṛṣṇa. That is the perfection. Even if there are some faults, dedicated life is noble life. Maybe, due to our past habits, we may commit some faulty action, but that dedicated life is sublime.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Morning Walk, March 4, 1974
Mayapur, India

O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body by consciousness.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 13.34

Vaidha bhaktas [practicing devotees] should always try to bring their hearts to the lotus feet of Kṛṣṇa while spending their lives situated in *varṇāśrama-dharma.* This is *bhakti-yoga.* The main purpose of *varṇāśrama-dharma* is to obey the laws of health, to cultivate and improve the faculty of the mind, to cultivate the social good, and to learn spiritual truth in order to cultivate devotion.

Śrīla Bhaktivinoda Ṭhākura
Śrī Caitanya-śikṣāmṛta, Part 1

O best of the *brāhmaṇas,* without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

Lord Nārāyaṇa
Śrīmad-Bhāgavatam 9.4.64

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Śrī Caitanya-caritāmṛta, Antya-līlā 6.220

In this age I will distribute devotional service that is desired by the demigods, sages, and perfected beings to everyone, including the untouchables, miscreants, Yavanas, dog-eaters, women, *śudras,* and other fallen souls belonging to the lower castes. But people who are intoxicated by education, wealth, high birth, knowledge, and austerity, and who as a result commit offenses at the feet of My devotees, will be cheated in this age, for they will not accept My glories.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-bhāgavata,
Antya-khaṇḍa, 4.122–125

The essence of *sādhana bhakti* is to carefully consider and follow the path displayed by the previous and the present *mahājanas* (great personalities). One should not neglect the practice of remembering the pastimes of the Lord, for devotional service should be performed with the mind as well as the body.

Śrīla Narottama Dāsa Ṭhākura
Śrī Prema-bhakti-candrikā 2.2

2012

Bhaktivedanta Book Trust
ART CALENDAR

AS USUAL, many beautiful paintings grace the pages of the latest edition of the Bhaktivedanta Book Trust's wall calendar. This time, the calendar contains several paintings that most devotees have rarely, if ever, seen. One, for example, depicts Yamarāja welcoming Kṛṣṇa and Balarāma to his kingdom when They arrive to retrieve the dead son of Sāndīpani Muni, Kṛṣṇa's teacher. Another shows Kṛṣṇa as a toll-taker in a charming pastime with Śrīmatī Rādhārāṇī. And another shows Kṛṣṇa winning the hand of Satyā by subduing seven ferocious bulls. The calendar is 9" x 12", or 12" x 18" when hung.

BBT Art Calendar
2012
Śrīla Prabhupāda always encouraged and inspired his artists. He told them that painting Kṛṣṇa was their worship and that the paintings were "windows to the spiritual world."
June
February
May
2012

NOW AVAILABLE!

Order your copy today
from the Krishna.com Store.

Background photo: ©Bill Noll | istockphoto.com